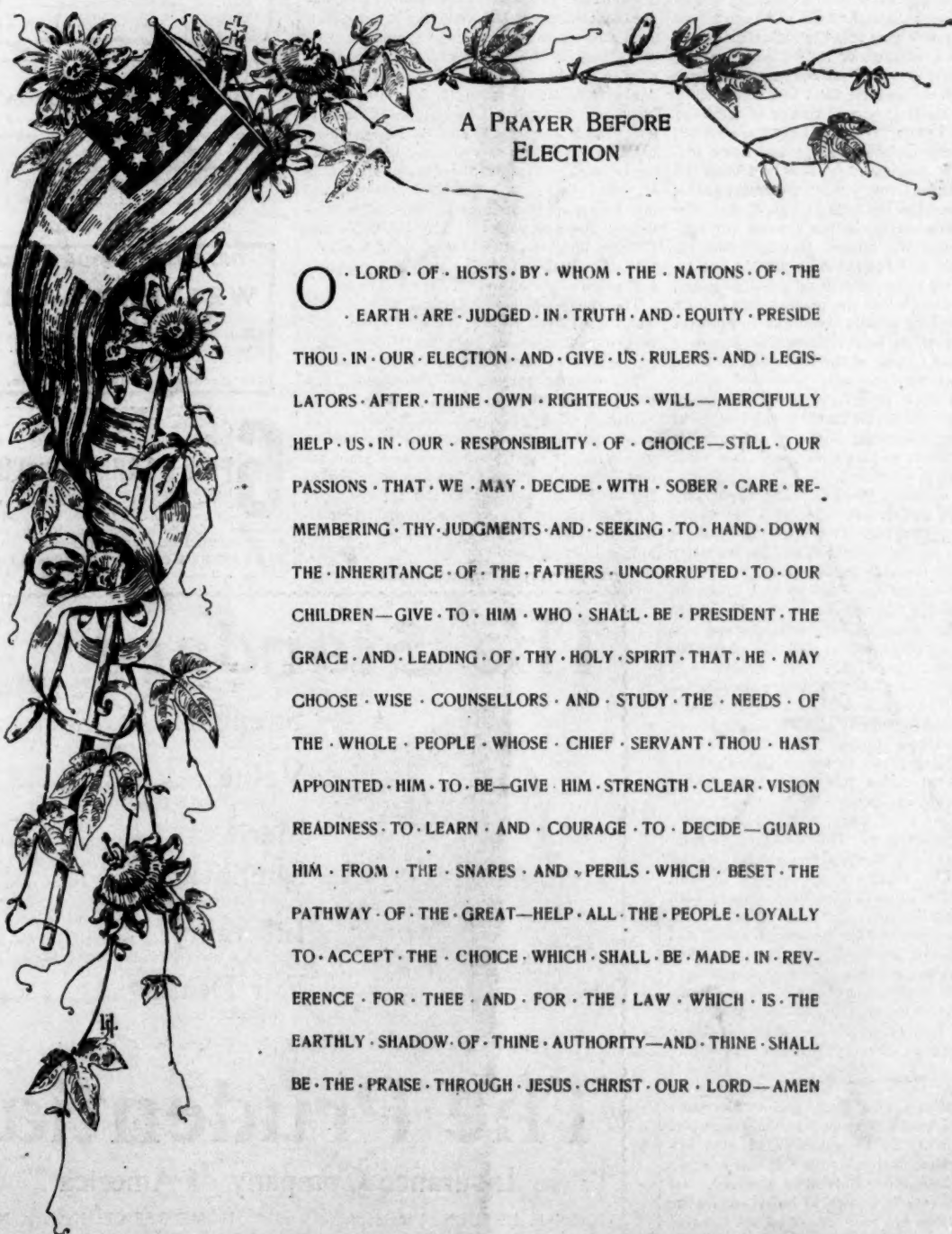


THE CONGREGATIONALIST

Boston Thursday 25 October 1900



A PRAYER BEFORE ELECTION

O · LORD · OF · HOSTS · BY · WHOM · THE · NATIONS · OF · THE
· EARTH · ARE · JUDGED · IN · TRUTH · AND · EQUITY · PRESIDE
THOU · IN · OUR · ELECTION · AND · GIVE · US · RULERS · AND · LEGIS-
LATORS · AFTER · THINE · OWN · RIGHTEOUS · WILL — MERCIFULLY
HELP · US · IN · OUR · RESPONSIBILITY · OF · CHOICE — STILL · OUR
PASSIONS · THAT · WE · MAY · DECIDE · WITH · SOBER · CARE · RE-
MEMBERING · THY · JUDGMENTS · AND · SEEKING · TO · HAND · DOWN
THE · INHERITANCE · OF · THE · FATHERS · UNCORRUPTED · TO · OUR
CHILDREN — GIVE · TO · HIM · WHO · SHALL · BE · PRESIDENT · THE
GRACE · AND · LEADING · OF · THY · HOLY · SPIRIT · THAT · HE · MAY
CHOOSE · WISE · COUNSELLORS · AND · STUDY · THE · NEEDS · OF
THE · WHOLE · PEOPLE · WHOSE · CHIEF · SERVANT · THOU · HAST
APPOINTED · HIM · TO · BE — GIVE · HIM · STRENGTH · CLEAR · VISION
READINESS · TO · LEARN · AND · COURAGE · TO · DECIDE — GUARD
HIM · FROM · THE · SNARES · AND · PERILS · WHICH · BESET · THE
PATHWAY · OF · THE · GREAT — HELP · ALL · THE · PEOPLE · LOYALLY
TO · ACCEPT · THE · CHOICE · WHICH · SHALL · BE · MADE · IN · REV-
ERENCE · FOR · THEE · AND · FOR · THE · LAW · WHICH · IS · THE
EARTHLY · SHADOW · OF · THINE · AUTHORITY — AND · THINE · SHALL
BE · THE · PRAISE · THROUGH · JESUS · CHRIST · OUR · LORD — AMEN

The Business Outlook

The situation as regards the condition of general trade may be briefly summarized as follows: The volume of distribution is somewhat less, owing to repressing influences natural to the anti-election period, and also to the passing of the fall season; nevertheless, the feeling regarding the future is extremely confident because it is the consensus of opinion that Mr. McKinley is sure of re-election. It is quite true that large orders and contracts are waiting placement on the result of the national election next month. If by any turn of fate the Democratic candidate should be chosen, many of these orders and contracts would be canceled immediately. A prominent New England manufacturer thinks that if Bryan should be elected over \$100,000,000 worth of orders would be forthwith canceled. The best trade reports come from the South, where the high prices for cotton make for possibly the greatest prosperity that section of the country has ever seen. From the Pacific slope advices are to the effect that export trade to our new colonial possessions is very large. The quietest section as regards wholesale trade seems to be the East, although prices are for the most part steadily maintained.

The gross earnings of the railroads of the country continue very satisfactory, and these returns, more perhaps than any other, indicate the satisfactory condition of all kinds of trade and industrial endeavor. The election, while it may adversely affect the home distribution of merchandise, does not have the same influence on our exports to foreign parts; thus we find the nation's foreign trade in the best possible condition, the exports for September being the largest ever reported for that month, and for the nine months the returns are far in advance of all previous years, so that the outlook at the present time is for a record-breaking export trade and the largest balance of trade in our favor that has ever been known. Some of the fruits of this trade balance we have recently witnessed in our ability to draw gold from foreign financial centers, in spite of the fact that the Continent could ill afford, owing to the condition of its money markets, to part with the yellow metal to any very great extent.

Our own money markets have apparently turned the corner, and whereas a few weeks ago many people feared a pinch in rates, these fears have now all subsided, and the tendency is distinctly towards greater ease.

Wool is a little more active and firmer in tone, although the demand is still largely to cover orders received by manufacturers, and who are not disposed to contract ahead for wool. Cotton goods are very steady, and hides are strong on the better feeling in leather. The boot and shoe trade continues to show improvement, and these goods are moving in larger volume.

Bank clearings for last week were the largest reported since last May, aggregating \$1,695,493,162, an increase of 7 per cent. over the previous week, but a decrease of 13.2 per cent. from last year. This decrease, as compared with last year, is due entirely to the falling off in volume of speculation in Wall Street at the present time, as compared with twelve months ago.

The stock market during the past week has shown greater strength than for some time, and it is quite evident that big people have taken hold of the market and are bent on putting up securities to discount McKinley's re-election. Copper stocks here are exceedingly strong and give every promise of selling higher.

The death list of a single gale on the Newfoundland banks is reported to be over 300. Proportionally to the number of men engaged at that particular time, this is a larger relative loss than Galveston suffered. Of seventeen vessels known to have been on the banks twelve are missing. And yet the record is given only an obscure corner of the

newspaper. There will be mourning in the fishing villages of the coast, but for the country at large it is but a part of the regular price to be paid for cod.

The Western Massachusetts Student Volunteer Union

The Smith College Student Volunteer Band were the hostesses for the Western Massachusetts Student Volunteer Union at its semi-annual meeting on Oct. 20, and with characteristic generosity Edwards Church, Northampton, lent its chapel for the use of the union. Amherst, Williams, Mt. Hermon, Northfield, Mt. Holyoke, Smith and the Springfield Bible Normal College answered to the roll-call—every institution in the union, in fact—and the reports of the various bands showed a definite and vital missionary interest in their respective schools or colleges. In Smith there are besides the volunteers a number of students having a living, personal interest in missionary work, but prevented by circumstances from any expectation of engaging in it; such a group are active in spreading a missionary spirit, and their sympathy is of great help to the volunteers. The membership in the bands of the union is as follows: Amherst 9, Mt. Hermon 11, Mt. Holyoke 6, Northfield Seminary 13, Springfield Bible Normal College 7, Smith 5, and Williams, whose band has organized only during the past year, 5. In most institutions the work of the bands is principally in mission study classes and missionary meetings among their fellow-students; the volunteers of the Bible Normal College, however, do most of their work in Christian Endeavor Societies, Sunday schools and neighboring churches.

The theme of the devotional meeting was The Place of the Holy Spirit in Missions, and in the open meeting later the Holy Spirit's preparation of the volunteer was emphasized.

The evening session was short and informal, consisting of prayer and praise and an exchange of helpful personal thought. To some, perhaps, the existence of a volunteer union may seem unnecessary and simply a cumbersome addition to the number of existing organizations; but to the thirty-five or forty volunteers who were present last Saturday it stands for cheer, encouragement and spiritual strengthening.

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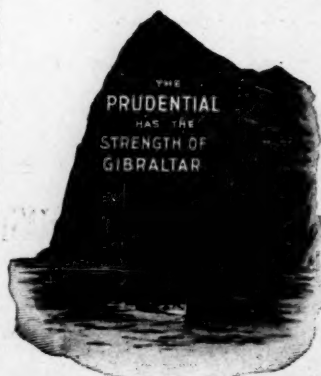
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CONTENTS

EDITORIAL:

The Christian World	553
Current History	555
Man Making as a Business	557
The Anglo-German Compact	557
The Lack of Workers	558
The Recoverableness of the Lost	558
Making the Best of One Another	559
In Brief	559

CONTRIBUTIONS:

Chopping the Church into Bits. Rev. David	
Beaton, D. D.	560
Backward Looks Over an Eventful Life. VII.	
Rev. Cyrus Hamlin, D. D.	561
Should Ministers Have the Standing of Pastors.	
Rev. Q. L. Dowd	561

THE HOME:

House and Home—a selected poem	564
Broad Discussions of Household Matters	564
Bird-Lore of Early New England. Mary Curtis	
Woodhull	564
Closet and Altar	565
My Little Neighbor—a selected poem	565
The New Baby. Alice Van Leer Carriek	565
Overburdened Schoolgirls	566
Subjects Discussed by Mothers	566
The Conversation Corner. Mr. Martin	567

THE SUNDAY SCHOOL—Lesson for Nov. 4

FOR ENDEAVORERS—Topic for Nov. 4-10 568

THE CHURCH PRAYER MEETING—Topic for

Oct 28-Nov. 3 568

Editorial Comment 559

LITERATURE

569

BROADSIDE—Connecticut:

The Quintessence of the Hethfield Northwest	574
Bicentennial of the Haddam Church	574
In New Haven Churches	575
Two and a Half Centuries in Middletown	575

LIFE AND WORK OF THE CHURCHES:

Suggestive Experiments	576
The Fall Equipment at Union Church, Boston	576
Among the Springfield Churches	576
From the City of Spindlers	577
Fitchburg and Its Environs	577
Both Sides the Brooklyn Bridge	577
The Churches of Northern California Meet	577
Colorado Churches in Session	578
Nebraska Congregationalists Gather	578
Our Denominational Schools in Nebraska	578
The Anniversary at Monterey, Mass.	579
Congregationalism in Montana	579
Fellowship in Walla Walla	579

LETTERS:

Chicago and the Interior	582
--------------------------	-----

MISCELLANEOUS:

Business Outlook	580
The Western Massachusetts Student Volunteer	
Union	580
In and Around Boston	580
Current Thought	583
Massachusetts Endeavorers	583
Education	583
Comment on Our Christian World Number	571
From the Chinese Mission Field	572
Appreciative Words from Our Friends	572
Our Readers' Forum	573
Tangles	575
Woman's Board Prayer Meeting	582
The Heathens' Idea of Beauty—a selection	582
In the Church	582
Meetings and Events to Come	583
Marriages and Deaths	583

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BANGOR ALUMNI NOTICE.—The Bangor Seminary Alumni of Boston and vicinity will hold their fall meeting at the American House, Boston, Monday, Oct. 29, at 12 o'clock. Dinner, \$1.00 per plate. All are welcome. If you are not a member, come and join. Write at once that you will be there to dinner. Address Rev. Chas. E. Harrington, 15 Bacon St., Waltham, Mass.

CONGREGATIONAL HOME MISSIONARY SOCIETY, DIAMOND JUBILEE YEAR.—In view of seventy-five years of organized home missions the society will welcome thank offerings and memorial gifts, as well as increased contributions in all the churches, towards the work of the current year and the debt (\$108,000) inherited from the past. Please remit to the treasurer of the state auxiliary or to William B. Howland, treasurer, Twenty-second Street, Fourth Avenue, New York city.

THE WOMAN'S HOME MISSIONARY ASSOCIATION will hold its twenty-first annual meeting at Park Street Church, Boston, on Wednesday, Oct. 31, at 10.30 A. M. and 2 P. M. Among the speakers will be Rev. Charles O. Day, D. D., Rev. J. D. Kingsbury, D. D., Mrs. Ida V. Woodbury and Mrs. Constans L. Goodell. Lunch will be served in the chapel. A full attendance is desired. Louise A. Kellogg, Secretary.

WOMAN'S BOARD OF MISSIONS, ANNUAL MEETING.—The thirty-third annual meeting of the Woman's Board of Missions will be held in the Old South Church, corner of Boylston and Dartmouth Sts., Boston, November 7 and 8. Sessions on Wednesday at 10, 2.30 and 7.30; on Tuesday at 10 and 2. The program will include reports of the work in its various departments, addresses by Mrs. C. M. Lamson, Mrs. F. E. Clark, Mrs. W. A. Montgomery of Rochester, N. Y., of the Baptist Board, Rev. J. H. Roberts of Kalgan, China; also by missionaries from China, Japan, Africa, India, Ceylon, Turkey, Spain and Micronesia. The afternoon session of Wednesday is especially for young ladies, and the evening session will be devoted to the work in China. Arrangements have been made for reduced railroad fares, at the rate of a fare and a third on the certificate plan. ABBIE B. CHILD, Home Secretary.

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Volume LXXXV

Boston Thursday 25 October 1900

Number 43

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The Hall of Fame

with portraits of the thirty Great Americans and other illustrations; text by Talcott Williams and George Perry Morris

Great Men and their Bibles

(many illustrations) by Isaac Ogden Rankin

Illusions

by Alexander McKeazie, D.D.

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The Christian World

Pastors Co-operating

To some who heard Rev. C. M. Sheldon's recent address before the Boston Congregational Club his most practical suggestion was that ministers co-operate with one another in parochial visitation. He instanced the practice maintained by him and a fellow Presbyterian clergyman in Topeka of calling together throughout their parishes, which are to some extent co-terminus. Both before and since Mr. Sheldon's address, reports have come to us from one source and another of the existence of this custom in several places. Some pastors are adopting it for the first time this autumn. The plan seems to us in every way commendable. There is far too much aloofness among pastors of neighboring churches, even of the same denomination. The spectacle of two Congregational pastors making their parish rounds together, or of a Methodist and Congregationalist or Baptist co-operating in this fashion does more for Christian unity than a hundred beautiful essays on the subject. It tends also to allay competition and promote the efficiency of the local churches.

Death of Dean Everett

Charles Carroll Everett, professor of theology in the Harvard Divinity School, Cambridge, and dean of the institution, died at his home last week, aged seventy-one years. A native of Maine, a graduate of and professor in Bowdoin College, and pastor for ten years of the Independent Congregational Church of Bangor, he was a loyal son of the Pine Tree State and one of its greatest sons. Re-

turning as an alumnus to the Harvard Divinity School in 1869 to serve as professor of theology, since then he has been inseparably identified with the life of that school and the university, re-enforcing the latter's department of philosophy, molding the ethical and religious views of its students and contributing riches of knowledge and character to the higher life of the student and non-student community. He was prolific as a writer, not only on the more abstruse themes of his specialty, but also as an interpreter of poetry, old and new; and as a popularizer of newer views in ethics and philosophy, he influenced a wider circle than the Unitarian denomination. To the general public he never loomed large because he never sought popularity. But to those who studied with him and to the larger but equally select circle who read him he was a great, benignant personality, wise, catholic, constructive, open to influences from nature and art, and profoundly religious from center to circumference.

Sunday Schools as Seeds of Churches

Rev. J. D. Stewart was appointed by the Sunday School and Publishing Society as superintendent for Nebraska about seventeen years ago, when its work was in the experimental stage. He was one of the first men to receive the society's commission and he has continued in the work till now. In the *Nebraska Congregational News* he gives an alphabetical list, taken from the latest Year-Book, of Congregational churches in that state which have grown from Sunday schools planted by him or his assistants. They are forty-one in number, besides four organized since the Year-Book was issued. Three others await recognition by council. Several churches of other denominations have resulted from schools planted by him. Most of these Sunday schools were organized in country places where no religious services had previously been held, and the churches which have sprung from them are not large, yet nearly all have pastors and show encouraging growth. Besides this work the Sunday schools throughout the state have been helped to more thorough organization and greater usefulness. We think a man might search a good while without finding a field where his labors would prove of greater value to society than one like this.

An Enlarging View

For eighteen years the Lake Mohonk Indian Conference annually in October has spent three days in considering how best to promote the interests of the American Indians. The founder and director of the conference, Mr. Albert K. Smiley, invites as his guests men and women who have lived in the various tribes, persons officially charged with administering their affairs and others practically interested in their welfare. This year

Hawaii and Porto Rico were included in the themes discussed, with principles which apply to the wider range of new responsibilities assumed by the United States. As has always been the custom in these conferences, diverging views were presented in a perfectly friendly spirit. Col. T. W. Higginson represented those who disapprove of the assumption by our Government of authority over these islands. Dr. H. K. Carroll, United States commissioner to Porto Rico, reported his impressions of the conditions of the inhabitants, and Mrs. R. S. Etnya, who has taught the Indians at Carlyle for eight years and now is a supervisor of schools in Porto Rico, spoke interestingly of the needs, characteristics and capacities of the inhabitants. Mr. G. D. Gilman, for many years a resident of Hawaii, and Rev. Drs. D. P. Birnie and A. S. Twombly, from their experience as pastors in Honolulu, enlightened the conference on the Hawaiian problems. The character and composition of the conference, held in the spacious parlors of the Lake Mohonk House, made it a school of instruction in social questions of great present interest. Among those who took active part in it were Indian Commissioner Jones, Dr. Frissell of Hampton, Mrs. Doubleday and Miss Helen Gould of New York, Captain Pratt of Carlyle, Dr. Lyman Abbott, Dr. W. H. Ward and a number of editors, ministers and other professional and business men. Rarely does an assembly representing so many and varied interests meet under such favorable circumstances for the discussion of public and philanthropic questions.

A Lesson in Governing

The Indian population in the United States is two and one-half times that of the Hawaiian Islands and more than one-fourth that of Porto Rico. The experience of more than a century in governing them ought to be worth something in the new work before the United States in its island dependencies. One of the chief lessons learned is that it has been a mistake to hold the Indians so long apart from the nation while yet a part of it, treating them as communities with laws different from our own. The Lake Mohonk Conference last week unanimously indorsed the statement of the Indian commissioner that it would be better for the Indians if they had been treated from the beginning as subject to the laws of the land. The conference, after discussing the policy it has sought to help the Government to establish, thus summarized its convictions:

The discontinuance of treaties with the Indian tribes as separate nations, the allotment of land in severalty, the gradual decrease of rations, the increase of appropriations for the purpose of providing all Indian children of school age with the essentials of an English education, the consequent discontinuance of the contract school system with the un-Ameri-

can union of church and state which that system involved, are all parts of this one coherent and consistent general policy. That policy should be continued to its natural consummation by officials who should neither be appointed nor dismissed for merely political or personal reasons.

The conference applied its conclusions to the new obligations before us by saying:

The extension of the authority of the United States over new territory peopled by those foreign to our language, laws and civilization imposes new and important duties upon our Government and upon the philanthropy of our people. It is our duty first to see that the mistakes which have so delayed the wise solution of the Indian question be avoided in the treatment of this new problem, and that wise and honest men be selected to administer our laws, to supervise the education of the young, to lead the people to a practical knowledge of our civilization, and to prepare them by laws wisely administered and education generously provided for self-support and self-government.

Possibly a Retribution *The Missionary Review of the World* recalls the indifference of the great Powers towards the atrocities in Armenia three or four years ago. It wonders whether the recent perils and slaughter of the representatives of the Powers in China are illustrations of retributive justice. It is not safe to draw too large an inference in such a matter. Yet the Chinese government is most observant, and its representatives in Europe must have kept it well informed as to Armenia and the evident mutual jealousy and fear which prevented the interference of the Powers. That it has been emboldened to resist the foreigners by what it has learned of their course towards Armenia is not in the least unlikely. In national affairs as truly as in personal, sin leads to its own penalty surely and often speedily. Whether the atrocities in China have any connection with those in Armenia or not, one thing is certain, that the official slaughter of peaceable, innocent persons merely because of their religion ought to be, and probably will be, caused to cease as the new century opens. Humanity will not endure it much longer.

Baptist Young People The recent complaint of Dr. Lorimer of Boston that Baptist young people lack "piety, enthusiasm and zeal," is hardly justified by facts, as many another pastor in the denomination is ready to declare. It is well known that some of the ablest leaders in the Christian Endeavor movement in New England are young Baptists. The Baptist Young People's Union of America has dared in its enthusiasm to inaugurate far-reaching courses of religious study, which have won the approval and even the imitation of Christians of other names. Intelligent observers account, also, for the uprising of young Baptists in the middle West to the service of foreign missions, so as to put New England to shame, largely on the ground of these studies, especially in what is known as the Conquest Missionary Course. It is far from the policy of Baptist churches to divide their workers into young and old. But were such a division made it is believed that today many of the burden bearers and church leaders would be enrolled in the number that according to the good doctor are lacking

in what, if ideals are considered, the whole body of modern Christians, young and old, may seem somewhat deficient. And even in such case the complaint is a curious one for the pastor of Tremont Temple to make—that hive of Christian activity for and by young people.

A Live Episcopalian Brotherhood

The Brotherhood of St. Andrew, composed of young laymen in the Episcopal Church, has just voted, at its Richmond annual gathering, to try a July date next year. For fifteen years it has met in October, and, although it brought together 900 young men at this busy season, it believes it can get many more during the vacation season. The place selected for 1901 is Detroit. Another innovation of the Richmond meeting was the prominence of the laymen. Ministers were asked to preach the annual sermon and to conduct the service in preparation for the communion service in St Paul's Church, of which Gen. Robert E. Lee was a vestryman for many years, and in which Jefferson Davis was worshiping when informed of the surrender of Lee at Appomattox. In the hall laymen offered all the prayers and made practically all the speeches. The brotherhood has under discussion the taking up of work among railroad men, a change in the form of its rule of service, and corporate work among young men who go by the hundreds to Colorado because unable to live in other climates. Hopeful features of brotherhood efforts are the large growth of Junior chapters, the coming forward of new blood among the Seniors and larger interest in and contributions for foreign missions. At a Junior mass meeting in Richmond 1,200 boys were present.

Tenth International Conference of the Railroad Y. M. C. A.

The great convention of the railroad department of the Y. M. C. A., in session at Philadelphia, Oct. 11-14, was the most successful in the history of the organization. Upwards of 1,000 delegates were in attendance from all parts of the United States, Canada, Russia and Germany. The program was unusually strong, and gave special prominence to the religious work. The railroad associations are now in operation at 160 points. The railroad companies are growing more enthusiastic over the work each year, and are increasing their financial support constantly. A noticeable thing in the recent conference was the marked advance in intelligence among the delegates. Where a few years ago the conferences were marred by misdirected enthusiasm, this year there was everywhere a deep thoughtfulness that made the body more easily controlled. The conference was enthusiastic, but at no time was it unwise. The culmination was reached on Sunday afternoon when about 2,000 men gathered in the men's gospel meeting, when over 200 men responded to the invitation to confess Christ. The Pennsylvania Railroad and the Philadelphia Railroad department entertained the conference royally. The outlook of the railroad associations was never so bright, and great developments may be looked for between this and the next conference.

Modern Methods in St. Petersburg

Through the benevolence of Mr. James Stokes, a building specially fitted has just been opened in St. Petersburg for the work of the Society for the Moral and Physical Improvement of Young Men, an organization with the same designs as those of the Y. M. C. A. in this country. The St. Petersburg work is under the direct charge of Mr. Franklin Gaylord, formerly pastor of the Trinity Congregational Church, New York, and now the representative of Mr. Stokes in Russia. The latter, a son of Mr. Anson Phelps Stokes of New York and a brother of Anson Phelps Stokes, Jr., secretary of Yale University, is using a large part of his fortune in establishing in different parts of Europe similar societies to the one whose work has just begun in St. Petersburg. Buildings have been erected by him in London, Paris, Berlin and Rome. Before the Russian work was started Mr. Stokes went to St. Petersburg, obtained an interview with the czarina and secured her interest in the enterprise. She has shown her approval by becoming one of its patronesses, and by her influence many representatives of noble Russian families have given their sanction to the work. Mr. Gaylord was formerly in charge of the work in Paris.

Shrinking from Theology

No characteristic of present day modes of dealing with doctrine is more prominent than the disposition to assert the fact and refuse to explain it. Thus many today say that they believe in the atonement but have no theory of it. To many Jesus is "very God of very God," but how he is such is to them incomprehensible and therefore unexplainable. Now obviously this attitude of mind, if it becomes chronic, and especially if it includes all the doctrines of historic Christianity, materially lessens the task of the modern clergyman and leaves him free to devote his thought and energy to sociology and enjoyment of the Bible as "mere literature." But it is doubtful whether it breeds the most robust sort of manhood either in pulpit or pew, and it tends to make polemics a lost art and to dethrone theology from her queenhood among the sciences. That it also tends to reduce factional strife within the church no one can deny, and those who put peace above honor of course affect it. Thus, the Archbishop of York, in his recent sermon before the congress of the Church of England, hoping to cast oil on the troubled waters of that fold, pleaded with his hearers to remember that as to the "real presence" it should be enough for them to say that in the sense in which Christ spoke the sacramental words—whatever the sense might be—they received his body and his blood, and in that faith they should be content to abide. But of course the question immediately and persistently obtrudes, In what sense did Christ speak the sacramental words? and so long as men differ as to that Broad Churchmen and High Churchmen will exist.

Revivals Not Gone By

We are not of those who believe that revivals of religion have had their day and are no more to be expected. We always

have regarded the sensational type of revival, gotten up by some revivalist of more zeal than discretion, as an injury to the cause of Christ. This kind, we certainly hope, is gone by. But so long as human nature remains what it has been and is, and so long as the divine Spirit works as it always has worked upon men's hearts, there will continue to be periods of special religious interest, earnestness, inquiry and conviction which will solemnize and occasionally transform communities and add many to the churches of Christ. These are revivals, and the only true ones.

Current History

The Domestic Political Campaign

The tension, of course, increases as the date for voting draws nearer. Mr. Bryan has spent most of the week in New York State, opening the campaign in the state with four well-attended meetings in the metropolis which were under the auspices of Tammany. His consorting with Mr. Croker has not aided him in his appeal to the country at large. Senators Hanna of Ohio and Frye of Maine have put in a week of speech-making in South Dakota. Mr. Roosevelt, after a swing all around the circle, has returned to New York, after a tour quite as remarkable as any of Mr. Bryan's greatest tours of the last, or the present campaigns, in the number of miles traveled, people addressed and in the enthusiasm aroused. Competent observers on the ground say that the personality and arguments of the Republican vice-presidential candidate have made votes for his party. Betting men are even more confident than they were a week ago of the election of Mr. McKinley, and the New York *Herald's* preliminary poll gives him twenty more electoral votes than he had in 1896.

President Eliot's statement of his position, in *The Outlook*, makes the New England college presidents an unbroken body in support of the Republican ticket, in most instances because of loyal support of the policies pursued by the Administration, in all cases because the presidents cannot put confidence in the opposition's leaders or policies. Archbishop Ireland, the eminent Catholic prelate, just home from Europe, after a variety of experiences there which have made him well informed as to the opinions and sentiments of Europeans cherished toward us, has come out squarely for the Administration, arguing that by so doing he satisfies his conscience, best serves his country at home and abroad, and brings about the safest and most honorable solution of the complex problems which confront us as the result of the war with Spain.

The appeal to the citizens of the country to vote for Mr. Bryan, because of his loyalty to aforesaid American principles and because of the Administration's departure from the same, put forth by thirty and more estimable gentlemen, of whom ex-Governor Boutwell, T. W. Higginson, E. L. Godkin, Charles Eliot Norton and Carl Schurz are some of the best known, Bishop F. D. Huntington of central New York and Rev. C. G. Ames of Boston being the only clergymen, will

serve the purpose of putting them on record, and that is about all it will do. The majority of their fellow-citizens will draw different inferences from the same data which they possess, and will put more faith in the high motives and genuine Americanism of the responsible officials of the country who have directed its affairs since the war with Spain opened. Of the sincerity of the gentlemen who sign this appeal there will be no question, either by their contemporaries or by posterity, but their knowledge of men and of life probably will be questioned.

The Coal Strike The operators of the anthracite coal mines in Pennsylvania have accepted the terms of the miners respecting the permanence of the ten per cent. increase in wages—it will last at least until April 1, 1901—and the abolition of the sliding scale in two of the districts where it now is in use. But with these issues settled the officials of the United Mine Workers do not give the order to return to work, they raising the issue that there must be an adjustment of the powder rate. Many of the miners are chafing at the delay, and are eager to get back to work on the terms offered by the operators. Famine and destitution stare many of them in the face. On the other hand, the operators are feeling pressure from dealers in coal, who predict that if the shortage continues longer the inroads of the bituminous traffic on the anthracite will be felt for an indefinite time, so many are there of their customers who, as consumers, are turning to bituminous now that anthracite coal is unobtainable, and who are likely to continue using it.

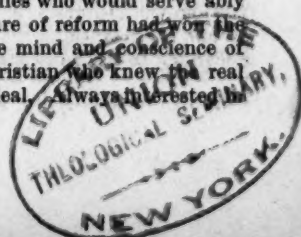
John Sherman Dead Hon. John Sherman, who died in Washington, Oct. 22, was born in Lancaster, O., May 10, 1823, of stock straight from Essex in old England and Connecticut in early New England. Educated for the law, he naturally drifted into Whig politics and evolved into Republican statesmanship as the opportunity for such evolution came with the struggle over slavery. He entered the lower house of the national legislature in December, 1855, remained there until 1861, when he was promoted to the Senate, where he remained until 1897, with the exception of the years of greatest service to his country as Secretary of the Treasury from 1877 to 1881. Of his term as Secretary of State from 1897 to 1898 the less said the better for all concerned—for the sake of those who crowded him out of the Senate into the Department of State, and for the man himself, whose conservatism, natural to one of his age and impaired powers, made him utterly unfitted to hold the place or to deal with the issues of the hour.

President of the first Republican state convention in Ohio, he grew in mental stature and popular regard, so that he repeatedly was candidate for the presidency in national Republican conventions, coming nearer the nomination in 1888 than at any other time. Early in his career as congressman he revealed rare power in dealing with matters of finance and a scrupulousness in guarding expenditure which at once gave him a high posi-

tion, and it was along this line that he developed most later and did most for his country during all his subsequent varied career. As chairman of the Ways and Means Committee in the House, he left his imprint on legislation there. Then when he entered the Senate in 1861 the chairmanship of the committee of finance was given to him, and as such, during all the trying days of the war and the early reconstruction period, he stood like a rock for the national credit and national honor. In 1862 the United States had been forced to suspend specie payments and to issue paper. He, with Secretary Chase of the Treasury Department, then insisted that the paper money issued should be made legal tender. Congress heeded their advice, and the Supreme Court sustained the constitutionality of the act.

As soon as the costly Civil War was over, he set about providing for resumption of specie payments and had the honor and privilege when Secretary of the Treasury of seeing the marvelous task of rehabilitating the national monetary system accomplished on Jan. 1, 1879, and this mainly because of his wise leadership as chairman of the finance committee of the Senate and as Secretary of the Treasury. As a statesman who was a financier, he ranks alongside of Hamilton and Gallatin of our own immortals and Pitt and Gladstone of the English group. Of his lofty patriotism and devotion to the Union there never was the slightest doubt. That he was fitted temperamentally or by broad culture to adorn the presidential office or be the nation's chief may well be doubted, and his utterances as chairman of the committee of foreign affairs and his conduct of the Department of State gave no indication of that breadth of view and knowledge of men such as are demanded in diplomacy of the highest sort. In the days that are to come our foreign affairs will demand men in the Senate and Department of State with other sort of training than Sherman had. But we shall never cease to need financiers of his acumen, will and resources.

Charles Dudley Warner's Death The sudden death of Charles Dudley Warner, on the 20th, at his home in Hartford, Ct., removes from the ranks of our men of letters a shrewd, sane, optimistic commentator on life, who in essay and fiction, with a technical skill which was more than ordinary, set before his fellow-countrymen and the few Europeans who read him the lights and shadows, achievements and failures of the American democracy. As a contributor to *Harper's Magazine* and as an editor and owner of the *Hartford Courant* for many years, he had won high place as a journalist, all of his work as a man of letters bearing unmistakable signs of an apprenticeship in journalism. As a publicist interested in penology, and in educational reform among whites and blacks, he did notable service, and every reformer and philanthropist in the country knew that he and his pen were allies who would serve ably once the measure of reform had won the approval of the mind and conscience of the Yankee Christian who knew the real as well as the ideal. Always interested in



the Negro and the problems of that race, he long ago came to be known as particularly qualified to speak upon all aspects of the Negro problem. Therefore, when in his address in May, 1900, before the American Social Science Association he seemed to take the position of hostility to the higher education of the Negro, the declaration was more widely read and criticised than if another man with a different past had said it. Mr. Warner, under the rain of criticism which followed, as far as we know never retracted his statements. Mr. Warner was born in Plainfield, Mass., 1829, graduated at Hamilton College in 1851, practiced law until 1860, when he began his journalistic career in Hartford, Ct., which city has been his home ever since. As a humorist, a critic of manners and morals, and a chronicler of travels, which had made him cosmopolitan in sympathies but not spoiled his Americanism, he had won a high place in the second class of American men of letters.

American Negroes in German African Colonies

The German government has just closed a contract with Pres. Booker T. Washington of Tuskegee to furnish students trained in his school who will go to the German colonies in West Africa and instruct the natives in cotton raising. Nov. 3 a party of such teachers will start from New York equipped with plows, wagons and all other implements needed. Expenses and handsome salaries are guaranteed by Germany. This may be an event of considerable economic importance to Negroes of the South and to the white mill operatives of New England and Lancashire, for if Germany has deliberately set about cotton raising in Africa in climes that correspond to our Southern states and pushes the matter with her characteristic thoroughness, we may in time have a competitor in cotton raising who will have to be reckoned with. In case this experiment succeeds it is certain that other Negroes educated at Tuskegee and other similar schools in the South will be called for by Germany to go out to Africa as overseers and teachers. Thus by indirection and in obedience to economic impulses the Negro problem will be settled, partially at least, instead of by the more direct approach of legislation and preaching. Africa will be colonized in a new way that the old colonization societies never dreamed of, and Christianity will go to Africa in the person of artisans and farmers trained in schools founded by Northern Christians.

Mark Twain's Return

Mark Twain's return to his native land to abide the remainder of his days—may they be many—should not be suffered to go unnoticed by us or any other journal which is interested in the maintenance of lofty ethical ideals. He has won high rank as a man of letters, and that quite as much in serious as in humorous creations. But his greatest life work has been his obedience to a high code of honor, which led him when not young, after his own fortune had been swept away, to set to work in 1895 paying debts which he thought honor, if not law, made it obligatory for him to cancel.

These obligations amounted to \$200,000. Today the debts are paid, and he has won beside a second competency. By so doing he has won a place alongside Sir Walter Scott and George William Curtis in the ranks of men of letters whose sense of honor was keen to the point of toil and agony, and he has set an example to the world at large which it will do well to heed.

Holland's Queen to Wed

The young queen of Holland, Wilhelmina, has announced her betrothal to Duke Henry of Mecklenburg-Schwerin, and the choice has met with the approval of the people of the Netherlands. He is far enough removed from the Hohenzollerns to make it a union which will conserve rather than weaken the Dutch dy-



nasty, and it will not, as it had been feared might be the case, accelerate in any way the absorption of Holland by Germany ultimately. May he prove to be to Wilhelmina the same wise, loyal, Christian consort that Prince Albert, another German prince, proved to be for Victoria, queen of England. Such a queen as Wilhelmina deserves a noble man as husband.

Germany's New Chancellor

Conservative and venerable Prince Hohenlohe, unable to approve of the emperor's policy in China and the national ambitions which William II. cherishes, has had to give way to Count von Bulow, now minister of foreign affairs, who will become chancellor. Sympathizing as he does with the emperor's views and taking office with the knowledge that the emperor is the voice that must be obeyed in shaping foreign policy, Von Bulow's course will be easier than it might otherwise be in so far as chance of friction with the emperor goes. But all his vigor and resources will be needed to cope with popular criticism of the newer national tendencies which will break forth so soon as the Reichstag assembles. The compact with Great Britain, referred to elsewhere, indicates that German ambition is not as vaulting as had been supposed. But even if attacks on the military and diplomatic policies are lessened, the Agrarians' attacks on Von Bulow's conciliatory policy adopted toward Great Britain and the United States with respect to commerce will still be violent.

The Situation in China

The city of Paotingfu has been taken by the allied forces acting as a punitive expedition. Diplomats in Peking have endorsed the scheme outlined by the French government for dealing with China,

which we described last week, the United States minister, Mr. Conger, however, dissenting as to the method to be adopted while agreeing with the purpose in the main. Oct. 21 had been agreed upon by the Powers and Li Hung Chang and Prince Ching as the date for beginning negotiations, but complications arose at the last moment which compelled postponement. These representatives of China issued a feeler last week to test the Powers. They offered to treat for peace, to accept the principle of indemnities due for property destroyed, the losses to be estimated by the representatives of the Powers. They also pledged fresh commercial advantages and modification of old treaties where desired. M. Pichou, the French minister, responding for the diplomatic corps, demanded the exemplary punishment of Prince Tuan, Prince Chwang, Kang Yi and Tung Fu Hsiang, adding that until their heads fell it would be useless to talk of suspending hostilities. There have been no indications of any return to Peking of the imperial party, which will not happen immediately if the empress dowager can prevent it.

The outbreak against the imperial authority in the southern provinces continues, and if fostered by Europeans, as some of the English journals are urging that it should be, it might easily grow into a revolt against the Manchu dynasty that would relieve the Powers of the task of dealing with the guilty empress and powerless but well-meaning emperor. A new dynasty and ministry made up of liberal Chinese would make a far more effective and satisfactory party, with which the British, German and American governments could deal in their self-chosen and just announced policy of guaranteeing Chinese imperial integrity and fostering trade and political conditions conducive to the good of the greatest number.

Relations between Peru and Chile are strained almost to the breaking point, and Peru is thought to be intending to seek the intervention in her behalf of the United States.

The Spanish cabinet, led by Silvela, has tendered its resignation to the queen regent as the result of the appointment of the notorious Weyler to be captain-general of Madrid.

Vermont elects as United States senator for the next six years ex-Governor William P. Dillingham, a man competent to represent her worthily and to take up the mantle of the state's great representatives in the Senate in the past.

There were 1,800 divorces last year in the county in Indiana of which the city of Indianapolis forms the major part. The judges for obvious, but as we believe erroneous, reasons have decided to suppress public announcement of next year's record.

Judging by the meager reports cabled from Wurtemberg, Count Zeppelin would seem to have come nearer solving the problem of aerial navigation than any of the many enthusiasts and inventors who are spending money and brain tissue

on the problem. He seems to be able to ascend and descend at will, to steer in any direction desired, and to conquer his medium.

Governor-general Wood of Cuba, interviewed in New York on the 20th, denied that there was distrust of the United States in Cuba. He explicitly says that "the reconstruction of the island has proceeded with a rapidity probably never before equaled under conditions at all similar, and that the march of this regeneration has been too swift to allow the meanest intelligence of any honest Cuban to miss it, or to fancy that his liberators are not still his faithful friends."

The attacks of some of the native journals upon the system of prostitution which prevails in Tokio, and the zeal of the Salvation Army officers in endeavoring to rescue some of the unfortunate women, have led to lively times in Tokio of late, in which gangs of roughs hired by the brothel keepers have assaulted the officers of the Salvation Army and wrecked the offices of the offending newspapers. The government prior to this had made new regulations respecting the "social evil," tending to make it less a system of slavery for the women and giving them greater freedom to go in and out in the community.

The death of Pres. W. L. Wilson of Washington and Lee University, Virginia, formerly a congressman from West Virginia and chairman of the Ways and Means Committee of the House, and later Postmaster General of the United States, being a member of the Cabinet of President Cleveland from 1895 to 1897, takes from the South, prematurely, a man who was cast in the mold of the old type of Southern statesmen, more so than any man the South has sent to Congress since 1880. His character and conduct were above reproach, and he brought to political life such a wealth of knowledge and such lofty ideals of statecraft as at once won for him the esteem of men of all parties.

Man Making as a Business

If the free coinage of silver, making sixteen ounces of it equal in value to one ounce of gold, were the one question to be decided in the presidential election next month, no doubt remains that free coinage would be voted down by a heavy majority. But on the question of imperialism or expansion or whatever else it may be called the people appear to be much more evenly divided. We have set free from Spanish despotism several millions of people alien to ours in race, religion and customs. Shall we undertake the business of lifting them to higher manhood?

That is what the expansion question comes to. Commercial enterprise tempts many to advocate the holding of these islands in our possession. Ambition for power is an argument with many others. They wish to see the United States lead the great nations of the world in the extent of the territory it governs. But expansion as supported by the majority of American citizens—as we believe it

will be—means accepting as a business our share in elevating humanity and acknowledging our responsibility for so doing. Our citizens are divided in opinion as to whether we have that responsibility for the peoples over whom our flag has lately been raised. They are divided also as to whether we can succeed with them in the business of man making.

The anti-imperialist appears to hold that we cannot succeed and therefore have not the responsibility. Mr. T. W. Higginson eloquently defended this position last week at the Lake Mohonk Conference. He insisted that the first principle in government is liberty and that we ought not to set Porto Ricans and Filipinos free from Spain only to subject them to our own government. He believes that we cannot succeed in giving them liberty without leaving them to themselves; that the lower motives, greed of gain and pride of power, will prevail with us to our detriment and to their ruin. Therefore, as a typical anti-imperialist, Mr. Higginson pleads that having given them their freedom we should leave them to make of it what they can.

The expansionist also holds that liberty is the ideal to be sought for all men; but that it cannot exist apart from self-controlled manhood. He says that lower motives contend for pre-eminence among us, but that the business of man making is the prevailing motive, that we shall give to these peoples the greatest degree of freedom which they are capable of enjoying, and in the end as great freedom as we have for ourselves. He believes that we shall do this at great cost, but that we shall succeed. Therefore he will vote to support our government in accepting the responsibility.

The anti-imperialist and the expansionist have the same ideals of government. They differ widely in their estimates of the character and capacity of the American people. President Gates described the difference clearly when he said to Mr. Higginson, "We agree as heartily with the principles you have affirmed as we disagree with your inferences and conclusions."

The highest ideals do not make us good citizens unless they inspire faith that they can be realized by our fellow-citizens. The majority in this country have that faith. They believe in the ability, the conscientious purpose of the people to undertake the business of man making. It will be a long and difficult task in the nations for whom we have assumed responsibility. It will involve mistakes. It will require sacrifice. But faith in the American people will influence votes, and we believe will result in the hearty support of the Administration.

Oberlin is certainly keeping step with progress, and can no longer be considered old-fashioned and strait-laced, even if it could ever fairly be looked upon in that light. Last week President Barrows announced important changes in legislation introduced by the faculty after careful study of the whole situation. The rules requiring chapel and church attendance and forbidding the use of intoxicating liquors and tobacco are retained. The self-reporting system is abandoned. The rules in the woman's department have been much simplified, in accordance with the wishes of the new dean, Dr. Alice H. Luce. In place

of minute restrictions there is greatly enlarged liberty, and "the usages of good society" are substituted for many specific regulations. These changes are along the line of previous modifications. They are greatly appreciated by the students, and the faculty believe that they will lead to more satisfactory results.

The Anglo-German Compact

The outlook for the maintenance of the integrity of the Chinese empire, an open door for trade and the establishment of a reformed dynasty on the throne is brighter at this hour than at any time since the present crisis in China began. And this for three reasons. The United States from the first has stood for this plan, Russia's present policy conforms to it, and now last, but not least, Lord Salisbury, freer to act because of the cessation of war in South Africa, has at last revealed his hand, and shown that Germany and Great Britain are in accord in indorsing this policy. Inasmuch as Japan has taken this position from the first and as France is but an echo of Russia, and Italy and Austria negligible quantities, it would seem safe to predict that the darkest hour has passed. From this time on the task of the diplomats will be far easier and the work cut out for Count Waldersee and the other military chieftains less and less. We include Russia as essentially in harmony with the compact outlined below because of our faith in the validity of the interview cabled from Russia last week, in which the views of the czar and his foreign minister were stated semi-officially. We admit that we still have doubts that Russia will ever withdraw from Manchuria, which she at last has overrun and conquered, but her control of that in a partial way began long before this conflict and was foreseen and discounted by the Powers some time ago. By it she gains an outlet to the Pacific which she needed and could not reasonably be debarred from gaining. But with the gain comes a loss. She at once becomes open to attack from Powers that are stronger on the water than she is or is likely to be.

The compact between Great Britain and Germany in essence is this: First, it is a matter of joint permanent international interest that the ports on the rivers and littoral of China should remain free and open to trade and to every other legitimate form of economic activity for the people of the two countries without distinction, and the two governments agree on their part to uphold the same for all Chinese territory as far as they can exercise influence. Second, both governments agree that they will not make use of the present complications to obtain for themselves any territorial advantages in Chinese dominion, and will direct their policy toward maintaining undiminished the territorial condition of the Chinese empire. Third, in case of another Power making use of the complications in order to obtain territorial advantages, the two governments reserve to themselves the right to come to a preliminary understanding regarding the eventual step to be taken for the protection of their own interests.

Obviously this last provision is aimed against alleged Russian aims. It is valuable also as showing that Germany and

Great Britain will act in concert should Russia seek territory for herself. The importance of this compact it would be difficult to overestimate. It confirms the impression which we have had for some time that Emperor William and Lord Salisbury were partners virtually, if not nominally, a partnership revealed by the course of events in Africa for the past two years, by the new partition of Samoa and now by this compact to prevent Russia from controlling middle as well as northern Asia. It is needless to add that Secretary of State Hay has been cognizant of the real situation in this matter for as long a time as it has existed. When in London as our ambassador and now as Secretary of State he has so shaped our foreign policy that, without departing in any way from national traditions, we also have played the game which has set the barrier to Slavic ambition.

In brief: The Teutons are united and will stand together henceforth.

The Lack of Workers

Why is it so hard to induce efficient men and women to fill positions of responsibility in our churches? From all sides we hear complaint regarding the disposition of Christians to evade the call to duty in this field. Whether there be any real scarcity of material or not, vacancies in the superintendency and teaching force of the Sunday school, in the diaconate, in the clerkships and treasuryships of the church and in the administrative boards are not readily filled, and these important offices even go begging for occupants. The situation is not much different in the numerous organizations that have sprung up within the church. Any one who has served on the nominating committee to name officers for an Endeavor Society, a Young Men's Brotherhood or a Woman's Missionary Society can testify to the amount of expostulation and persuasion needed to induce persons to take such positions. Sometimes they have to be almost dragooned into service, and unwilling service is apt to be barren of results.

It is not the weak churches alone that are suffering from the dearth of willing workers, but many a strong metropolitan church also. Indeed, we know of churches paying their pastors large salaries which have been forced to hire a man to conduct the Sunday school and, during an interim in pastoral service, to import a theologian from some neighboring seminary to manage the midweek prayer meeting.

If one looks over the average congregation he sees a large number of men and women whom he thinks would naturally respond to such demands. They look like intelligent, earnest Christians, to be relied on for their due share of activity. Moreover, the Sunday school and Christian Endeavor Society are supposed to be recruiting grounds for the church, constantly gathering in and training boys and girls, young men and women to take up the burdens of those who have preceded them, and as the years go by we naturally expect these institutions to make valuable contributions to the staff of church workers; yet, while they may diminish the scarcity, they do not do away with it.

The explanation of this unfortunate situation is, to our mind, the weak appreciation on the part of the average church member of what it means to be related to the organization. He is ready to listen to the preaching, to participate in the worship, to admire the singing—in short, to be edified; but he shrinks from service, he does not want to be a Sunday school teacher, or the president of the Christian Endeavor Society, or the chairman of the Brotherhood, or deacon or committee man. He is not ambitious, in fact, to be anything in the Church of Christ except a more or less regular attendant upon one or, at the most, two services a week. He believes in Christianity, he is practicing it in his home, his business, his social relations, but he has no realization of the responsibilities of his calling as a church member.

The Christian life, it is true, can express itself effectively in other forms than that of distinctively church service. There never was a time when the Christian spirit was more widely diffused in the world and men and women were so much actuated by it in their relations with one another. Certainly if a man can only do one of two things he would better strive to fulfill the Christian ideal in his daily life and ignore any claims his church may have upon him, but it is possible to be a Christian in one's business and one's home and at the same time help forward the direct ends for which the church is established. A good many persons are making their Christianity operative in both these spheres. Our plea is that these faithful few—for they are few relative to the whole number—should be re-enforced by their brethren and sisters who have taken precisely the same vows on their lips. Pastors should emphasize this fact and impress it particularly upon the minds of young converts, who should understand that when they join the church they are not taking passage in a parlor car for the kingdom of heaven, but are enlisting for definite service. If the church languishes, Christianity as a diffused force in the world suffers correspondingly.

It may be, too, as Dr. Beaton suggests in an article in this issue, that the tendency to over-organize has dulled the sense of individual responsibility and alienated some who feel that the church makes unnecessary demands upon their time and strength. We do not believe in making the Christian Endeavor Society the scapegoat for the apathy and the lack of results in many churches. If this organization had not been in operation during the past twenty years, we believe spiritual conditions would be far more disheartening in many fields, but it may be that the Endeavor movement and the complex organization along missionary lines and the separation of young and old and men and women in so many of the organizations within the church are indirectly responsible for some of the conditions which we now deplore.

No nobler call comes to the average church member than that to serve his own church. It may involve considerable drudgery. It may not be as exhilarating to do the routine work of a committee as it is to go down to some social settlement and lend a hand there, but in the long run we think that no man who gives his

best service to the Church of Christ makes a mistake. He grows great himself as he attends even to the trifling details necessary to the onward movement of the institution, and the conviction will grow upon him that the Christian Church furnishes as good an opportunity as he will be likely to find of influencing his fellow-men and of building up truth and righteousness in the world.

The Recoverableness of the Lost

It is an interesting coincidence, even if it is nothing more, that the last three Sunday school lessons in October put emphasis upon the great principles which underlie the prison reform movement, and prepare teachers and scholars for the reception of the truths which will naturally be presented on Prison Sunday (Oct. 28). The parable of the great supper presses upon the church the duty of securing guests for the feast, and enjoins it to seek for them among those who would naturally be thought unfit. The parable of the lost sheep and that of the lost piece of silver show the feeling of God toward "lost" men, and the parable of the lost son, to be studied on Prison Sunday, not only encourages work for wanderers, but, by holding up to contempt the elder son, rebukes those who have no sympathy with their return.

The Christian Church believes that Jesus "came to seek and to save that which was lost." It has with unsparing hand provided for winning the heathen for Christ. In public and private worship the conversion of the whole world is the subject of the most earnest supplication. But has it not sometimes been forgotten that our neighbors who have committed crimes are among the "lost" whom Jesus says he came to save? Are they not among those who are to be brought in as guests at the great supper? If they are not included among "the poor, and the maimed, and the halt, and the blind" who had homes in the streets and lanes of the city, are they not to be found among those "vagrant men" who are "in the highways and hedges"?

How rarely is a public prayer heard for the "lost" criminal; how few are the dollars contributed to promote the work of bringing them into the "great supper"? How seldom are the frequenters of churches told of the nearly 100,000 "lost" men and women who are arrested every year in good Massachusetts? The work among those who are "in the highways and hedges" is left largely to the policeman.

Dr. Storrs, in his last great address, put the Christian world in debt by the repeated use of a word full of inspiration—the word "recoverableness." How he dwelt upon that thought of the "recoverableness" of sinners of all classes, denouncing as "a common and a hateful view" the world's opinion that "you cannot take these ragged and soiled remnants of humanity in your city streets and weave them into purple and golden garments for the Master."

The unity of all Christian effort for the lost is suggested by the fact that the Prison Association, in its latest pamphlet on crime, has republished the entire passage of several hundred words on the

"recoverableness" of the lost from Dr. Storrs's address. One might easily suppose that it was delivered at a prison reform conference, rather than as the crowning appeal of his life for missions. The observance of Prison Sunday will do much to promote a more general belief in the "recoverableness" of criminals with other lost men, and will inspire new efforts in their interest. This pamphlet is sent free by the Prison Association, 56 Pemberton Square.

Making the Best of One Another

To criticise others is one of the commonest of faults. We are apt to attribute it to mere ill-nature, and sometimes it is due to this. But it often has another cause, lying farther back. It is due quite as much to the spirit of self-exaltation as to an unkind disposition to decry. We like to show that we know what is right, that we have a high standard which others have failed to equal. Criticism of their failures is involved in our assertion of our own superiority, but the primary sin on our part is pride quite as often as simple ill-nature, nor does this fact make our sin any the less.

To make the best of others; to see in them, whenever possible, a good purpose, whatever failure of performance there may have been; to realize and insist upon their good qualities, whatever their defects—this is to win their respect and affection, to encourage them to overcome their weaknesses, and to help all who know them to do them justice more willingly. It is to radiate moral sunshine and cheer. Nothing so discourages any one as to feel that his honest efforts are misunderstood and belittled. It embitters all but the most sturdy and serene natures. But he who feels that we are ready, in the very spirit of Jesus to believe in him, be hopeful for him and encourage him, in a word, to make the best of him, not only is grateful to us but is nerved to renewed effort for himself.

This is why the downcast and discouraged gave such ready heed to our Lord. He did not repel them. Sometimes he rebuked them when they deserved it, but never so as to humiliate and wound. They felt that he did them justice, was ready to make due allowance in every case, had faith in their better natures and was eager to inspire them with new self-respect, courage and confidence. This, also, is why some people, possessing no special ability or opportunity, win such general confidence and love and such a wide and noble influence. They try to see only what is best in others and to encourage and develop it, and people whom no one else has succeeded in benefiting respond to their appeals as naturally and fruitfully as the flowers unfold in the sunshine.

In Brief

Sighing for other men's opportunities conceals the passing of your own.

A Christlike imagination sees opportunities in discouragement and hope in the unpromising.

More than 12,000 Indian voters this year

make that race a factor to be accounted with in politics.

The lighthouse builder determines how far the light shall shine, the lighthouse keeper merely has to keep it fed and lit.

The A. M. A. anniversary in Springfield this week was well begun by discussion of its work from all the Congregational pulpits of that city last Sunday.

It is dangerous even to think of criticism of the emperor in Germany. A deaf and dumb man has been sentenced to four months' imprisonment for *lese-majesté*.

The name of Rev. E. S. Tead of Somerville, Mass., should have been included in the list printed last week of new corporate members of the American Board elected at the St. Louis meeting.

"So far as we are governing them we are governing them with their consent." This is the testimony of Dr. H. K. Carroll, after careful study of the situation in Porto Rico as United States commissioner to that island.

Some excellent men, asking their fellow-citizens to vote as they do, entitle their requests, "an appeal to conscience." It has been remarked that only a very large conscience is big enough to stretch over more than one person.

It would be interesting to test high school pupils as to the claim upon posterity of the thirty Americans whose names will be placed in the Hall of Fame. How many could tell in ten words the real significance of their selection, who they were and what they did?

The Independent last week, discussing the movement in the Presbyterian Church for creed revision, was made by a careless proof-reader to refer to a "declamatory statement." Declamation is often the substitute for declaration, but there is a deal of difference between them.

An old hat which had long been worn by ex-President Kruger was sold at auction the other day in London for \$120. Perhaps it was valued so highly because Mr. Kruger had talked through it so often before the war. Some hats of our candidates may be offered for sale after Nov. 6.

The Church Militant, organ of the Protestant Episcopal diocese of Massachusetts, reports that there are more calls for clergymen by churches and parishes than there are laborers to enter in. The same journal warns all churches to abstain from the "candidating" system of selecting its rector.

In the excellent pamphlet program of the A. M. A. meeting issued by the Springfield local committee one vice-president, the recording secretary, the honorary secretary and one member of the executive committee, who have been dead for some time, are listed among the officials. But their faithfulness during long terms of service seems to warrant the committee's assumption that their interest is perennial.

When the great Confucian library in Peking was burning with all its treasures, and its proximity to the British legation made it probable that the legation buildings would be fired, and thus an opening for the besieging Chinese murderers made and the inmates massacred, a half dead tree between the library and the legation caught fire and it was deemed essential that the tree be cut down before it fell burning. Who were the volunteers who rushed out with axes and cut it down? A Protestant clergyman, a Roman Catholic priest and a priest of the Russian Greek Orthodox Church. All differences of belief sank in the face of a common danger. They always will.

With this issue we conclude the series of reminiscences by the late Dr. Cyrus Hamlin, which we began to publish just before his death last August. As representing his last formal literary work, these articles have been of special interest, while their readability and intrinsic value have been recognized by many appreciative readers. This week's article he had intended to round out with a quotation for which he had been searching in the Congregational House Library. All these articles have borne witness to Dr. Hamlin's tenacious memory. Not many persons, certainly, could recall with such detail events that happened a half-century or more ago. Only one slip has been pointed out and that of a minor character, to which our attention was called by Justice Brewer of Washington. In this connection we are glad to print an extract from a letter written by Dr. Hamlin ten days before his death to a long-time friend. It is the frank statement of a Christian aware that the end could not be far distant and ready to meet it. These are his significant and beautiful words: "I look back upon my life as closed; its record finished as to any productive work. It is full of mistakes, of errors, of labors, griefs, joys, failures and successes, dangers and deliverances. I throw them all overboard and launch into the ocean of eternity on the single plank of Christ's righteousness, not my own."

In and Around Boston

Fellowship Night at the Club

Fellowship was the dominant note of the meeting of the Congregational Club last Monday evening, and it had visible expression in the presence on the platform of representatives of ten other clubs in this state and of the Rhode Island Club, all of which are the junior in age of the Boston Club and in a certain sense its offspring. The addresses were theoretically limited to five minutes, but only the canny Scotch brother from North Adams and the Boston physician kept within the prescribed bounds. While pleasantries were indulged in, there was serious consideration of the central theme of the evening, How Can Congregational Clubs Help Forward the Cause of Christ?

Before the speakers were introduced by vice-pres. Charles L. Noyes prayer was offered by Rev. H. W. Horwill of London. The club also welcomed as another guest one of the heroes of the Peking siege, Rev. C. E. Ewing, who asked the blessing.

Of exceptional value was the report of the outlook committee, rendered by Samuel Usher. He had collected opinions from the pastors of 100 churches regarding the Sunday evening service. Their replies indicated that in most cases it is poorly attended and in some cases handicapped by the Christian Endeavor meeting. The Congregationalist will present next week a considerable section of this report.

The speakers, with the clubs which they represented, were:

Rev. R. A. Beard, Cambridge.
John S. Barrows, Boston Young Men's.
Rev. Alan Hudson, Brockton.
Alexander McDougall, Berkshire.
Rev. James H. Lyon, Rhode Island.
Rev. S. Linton Bell, Essex.
Rev. Frank L. Luce, North Bristol.
Frank E. Bundy, M. D., Old Boston.
Rev. G. P. Eastman, Worcester.
Rev. E. M. Noyes, Newton.

Friends of Prison Reform

Three stalwart workers in the cause of prison reform, W. M. F. Rounds, W. F. Spalding and ex-Congressman S. J. Barrows, were heard at the Ministers' Meeting last Monday morning, and they put in sledge-hammer blows in behalf of the men behind the bars and their welfare after release. The imminence of Prison Sunday lent timeliness to the discussion.

Chopping the Church into Bits

By Rev. David Beaton, D. D., Chicago

Brothers A. and B. were accustomed to speak very freely to each other, and the vital questions of church life received vigorous treatment at their hand. They were resting just after their weekly spin, and Brother A. looked rather glum for a man who had enjoyed ten good miles of the glad, open air life of a perfect summer day.

"No, I am not as happy as I ought to be on this glorious morning, but the fact is things are not all right with my church. There is a want of reality and spiritual power, in spite of our numbers, wealth and superficial success, that causes me grave misgiving." A. was evidently deeply in earnest and B. let him talk on. "I have a large church, my people are generous, and the Sunday morning congregation is all a pastor's heart could wish. But there is a formality, an inertia, a want of enthusiasm, a coldness to certain kinds of appeal that makes me tremble when I look below the surface."

Brother B. expressed his surprise at this revelation, for A.'s was one of the leading churches of the body, and an outsider would have pronounced it a paradise for a pastor. But, thought B., each foot knows where its own shoe pinches. B. sympathetically indicated a wish for particulars, and A. continued.

"To begin with, I don't get more than a baker's dozen to my evening service; my prayer meeting is attended by one little set as to age and sentiment; the Y. P. S. C. E. have their own weekly meeting, and even they reach but a section of the young people; the Woman's Missionary Society is divided into two separate water-tight compartments and does its grand work all by itself; the Sunday school, though effective, is also a separate institution, and so on through all the church life—the King's Daughters, the Boys' Brigade and the Young Men's Club, the mothers' meeting, the deacons, the trustees are all taking on separate organizations and expressions of life, and we are chopping the church up into little bits.

"Let me give you an instance," continued Brother A. "You remember our late state association meeting. It was one of the finest in our history, and the crowning day was when the women's societies met in the afternoon with the ministers and delegates. The house was crowded; the air was electric; a divine enthusiasm spoke in every voice and eye. The addresses inspired one to go back home to work and pray as never before. As I looked over that throng of young and old, of women and men, of thinkers and workers, I realized what a power the united church was.

"What was my chagrin and dismay when next week, instead of the delegates bringing the reports of that grand convocation before the united church, they were expected to report severally to their separate meetings, and so this concentrated energy of a year's life was scattered and minimized over half a dozen small meetings, each interested only in one phase of the great whole. Each one

got, no doubt, a little of the information and a little of the fire, but the impressiveness and power of a united church was lost. In a word, I believe my church is cold, formal and ineffective as a spiritual agency because of this vicious division of our sympathies and work according to sizes, sexes, sentiments and specialties—these sibilants of separation, let us call them."

"But Brother A.," exclaimed B. in astonishment, "you would not abolish our Y. P. S. C. E. and Woman's Missionary Societies, two of the most distinctive and successful institutions of our century."

"I don't want to abolish anything; I simply want to point out a tendency of our time in all our societies which if it goes much farther will split the church of Jesus Christ into a dozen little churchlings.

"Take the Woman's Missionary Societies first. Ably conducted, devoted, enthusiastic and resourceful, yet by virtue of these very qualities they have drawn to their separate organizations the missionary interest of the churches. I have known many instances in which the members, in their excessive zeal to swell the treasury of the woman's board, have got their husbands to give their annual missionary subscription through the woman's society instead of the church. Indeed, this separation of the benevolences into the separate heads of church, Y. P. S. C. E., Sunday school and Woman's Board is a thoroughly schismatic and unscriptural method. It is bad enough that we should have to work and pray separately, but it is simply suicidal to have separate treasuries and separate acknowledgments of that work and its gifts; for this is an acknowledgment, in our administrative life, that these societies are of co-ordinate authority and influence with the church. Our women's societies are a great power deserving of the most careful administrative consideration, but in religion as in government one principle prevails—the power of the purse; where money is collected and voted there is supreme authority. The women's societies, therefore, should pay their moneys into the treasuries of the local churches, and thus act towards all external organizations as a part of the church of which they are vital members."

At this point Brother B. became strongly excited, for he is a strong supporter and warm admirer of the women and their work. "The women are surely not to be blamed for doing their duty if the men neglect theirs. Let the men rather imitate their example and not hinder their zeal."

"That's it," retorted A. "You see, Brother B., you are separating the church into men and women, into classes and ages. This is the ecclesiastical vice of the day. In Christ there is neither male nor female, young nor old, learned nor illiterate. The glory and power of the church is in its comprehensiveness in discarding the accidents of age, temperament, social position and sex. It is the only institution that includes and satisfies

all life. Yet this splendid distinction we are lightly sacrificing to the false ideas of our time. Verily we are separating what God hath joined together, the men are losing the tenderness of the women, and the women the breadth and deep grasp of the men; while the old are losing the simplicity and fervor of the young, and the young the maturity and vigor of the old."

"O, stop right there, Brother A., you must not say a word about the young people's society. They have done a wonderful thing at least."

"That's my next point," quickly replied A. "Have you not noticed when a company of ministers are talking confidentially the shaking of the head when our Y. P. S. C. E. work is discussed? Well, the reason is that we ministers are finding out that the Endeavor Society is becoming a church within a church. It has its officers, its meetings, its interests and its ambitions, and above all its congenial and helpful friendships, and without any intention on the part of its promoters or leaders it is performing the functions of a church. Look at the matter of its system of membership; it transfers members from one society to another, and that membership is quite satisfying to many of the young people and is taking the place of the membership of the church. I do not think its leaders are false to the pledge of loyalty to the church, I simply point out the trend of the movement."

Brother B. looked sober at this, for he had thought only of the devotional and missionary aspect of the Endeavor movement, and it was a beautiful sight to him to see those fair young faces touched with the air of devotion and hear their warm testimony to the grace of Christ. So the thought of a separate church with its prayers and endeavors and certificates of membership came as a thunderbolt out of a clear sky.

"Now, Brother B., don't be frightened," exclaimed A., seeing the glum look on B.'s face; "it will all come right if we have courage to look the facts in the face and humility enough to acknowledge our mistakes. I am not talking of the inherent weakness of the society just now, merely of its methods. It is ominous to me that the age which has seen the rise of this society has also seen the decline of the reading of the Bible. It may be a coincidence merely, but it is a singular one. But that must wait for another time. But if human nature and social life require separate meetings for devotion and friendship and work, as perhaps they do to a limited extent, then we must so co-ordinate and arrange them that all their zeal and piety and service will flow like so many streams into the great river of the church's life. Some way must be found by which the church, as the local expression of the divine life, shall control the offices, the finances, the interests and the work of the various societies and thus share in the responsibility and joy of their gifts and blessings. This note of reality and power alone can save the church from disintegration."

Backward Looks Over an Eventful Life

VII. The Story of Zenope, the Young Armenian Chemist

BY THE LATE REV. CYRUS HAMLIN, D. D.

One of the subjects of great interest to the missionary teacher in the Eastern world is the difference between the Eastern and the Western mind—between Europe and Asia—in the interior working of the mental and moral forces. In being the principal of the seminary of the American Board on the Bosphorus for twenty years, and having about forty young men constantly under my instruction—mostly Armenian youth, but with occasionally a sprinkling of Greeks—I had much experience of this. Of whatever race they were, they were Orientals. They had come into being under the laws of an unchanging, crystallized heredity of many successive centuries. It usually required the discipline of a whole year to bring one of these genuine, uncorrupted Orientals into the modes of study and thought of the Occidental mind.

I knew an Oriental scholar of superior native ability whose whole education was in the most minute and accurate study of Aristotle's Logic in ancient Armenian. He had given years to it. His attainments in it were wonderful, but in all other departments of knowledge his ignorance was lamentable. Our students generally became enthusiastic over our curriculum of study so soon as they learned how to study. The usual variety of mental trials and talents appeared quite as decidedly as would be the case in any New England school.

As a general thing mathematical studies were pursued very successfully by the Armenian students. One took such a liking to algebra that he went through every algebra he could get, including Hackett's West Point algebra, Sturm's Theorem and all. He became the president of the Nubarian College. Similar cases occur in our colleges at home, but I was surprised to see them crop out on the Bosphorus.

As there was no text-book in chemistry in the Armenian language, I gave two lectures a week, with experiments upon which I spent no little time, as much of the apparatus had to be prepared, and I had a workshop fitted up with that end in view. The class in chemistry was always a lively one.

The student to whom chemistry was a revelation was one of the most quiet, studious, interesting youth I have ever known. Every illustration and experiment which I performed before the class he would afterward work over and study. There was a brick vaulted room where this was allowed and encouraged.

This student, Zenope, brought to me a young Armenian carpenter from a town upon the Euphrates. He had been working a whole year upon finishing a pasha's palace, and had been driven away without pay enough to take him home. I had some work for him, which he did admirably. I could not find steady work for him and Zenope undertook to help him.

Carabed, the carpenter, would bring home any amount of pebbles about the size of a pigeon egg, and Zenope would coat them with an explosive mixture,

and thus make so-called torpedoes, of which any quantity could be sold to Turkish boys with which to celebrate Ramazan. He asked the composition of that explosive mixture. I had to tell him that I knew nothing about it. Doubtless chlorate of potassa, phosphorus and sugar were all in it, but I advised him not to experiment with these dangerous forces. The next day I saw one of his hands bandaged and said to him: "You should have taken my advice!"

A day or two afterwards I saw the young carpenter, with a heavy haversack strapped to his shoulder, just leaving the seminary gate. I hailed him and found it full of Zenope's Ramazan torpedoes. I tried one, and it proved to be just the kind that delights the Turkish boy's heart in Ramazan. He sold enough in a few days to carry him back to the Euphrates, and he departed with unspeakable joy, happy never to see Constantinople again. Zenope simply said that Carabed was such a good fellow, and had been so wronged, he was glad to help him.

Many things like this convinced me that Zenope was predestined to be a chemist, and if I could get him a good position in England with a manufacturing chemist he might enter into competition with the druggist of the Jesuit College of San Benoit in Galata. This institution had established druggists in all the chief towns. Why could not we do the same and provide employment for scores of distressed Protestants?

Sir Henry Layard was then in England and a member of Parliament. I wrote to him about this scheme and the wonderful fitness of my student Zenope to carry it into effect, if he could have a proper training in England.

Layard took hold of the subject with great zeal, and in a few weeks wrote me that one of the most successful and distinguished manufacturers of drugs, a good Wesleyan, had read my letter with interest, and had said: "Let Mr. Hamlin send that young Armenian to me. I will give him every chance to master this business; and if he proves to be what he is reported to be, I will set him up in Galata; and we will see if we can't compete successfully with the Jesuit druggists." Layard remarked that no young Englishman, whatever his character, could get into that establishment, then, for less than £1,000!

I was amazed and delighted with this magnificent prospect for Zenope, and the prospect of a most useful undertaking for the oppressed Protestant Armenians. I wrote my warmest thanks to Layard without delay. I waited until I had leisure to talk over the whole subject with Zenope, and then called him to my room. He was deeply affected, even to tears. But, after a silent conflict with himself, he replied:

"You are my father, Badvilli! But I cannot accept this offer! When I knew the Lord Jesus as my Saviour, I made a covenant with him that, if he would help me through all my studies, I would give

my whole life to teaching my poor fellow-Armenians. I can't accept any offer that would break my covenant with God!"

My heart sank within me, for I at once knew that I had encountered that Oriental idea or force which guards a covenant in absolute verbal accuracy of fulfillment.

I asked him to consider that a covenant may be most sacredly kept in spirit when in some respects not in verbal accuracy. And could he not do far more for the uplifting of his oppressed people, who seemed to have all the world against them, by accepting this very remarkable offer? I advised him to make it a subject of thought and prayer for three or four days, and come any time to talk about it. His countenance showed that it weighed heavily upon him. But he swerved not one iota from his first decision. While there was something to admire in it, I could but feel that he had lost the greatest opportunity ever offered to such a young man.

Not long after he had the offer of the principalship of a seminary in Aintab with a salary of three liras, \$13.50, a month. He gladly accepted it, and in six years worked himself to death, beloved and lamented by all, intelligent Turks declaring that he was a wonderful man. He inspired his pupils and friends with the desire of a college, and it may be, at least in part, owing to his influence that a Turk gave the grounds upon which the Aintab College now stands.

One of his students, who had become Dr. Pratt's favorite helper, told me that in his view Zenope, more than any other man, laid the foundations of Aintab College. The missionaries had nothing to do but carry out the ardent desires of the natives. Perhaps Zenope made no great mistake after all.

Should Ministers Have the Standing of Pastors

BY REV. QUINCY L. DOWD

It may be said that what is, is. In other words, what the actual standing of Congregational ministers is found to be, no matter what its basis or logic in our polity, constitutes the standing of ministers in our body. This also makes the difficulty.

The Congregational summary for Jan. 1, 1900, gives the total of ministers 5,614; pastors in charge of churches 3,655; ministers without charge 1,959. That is, nearly thirty-five per cent. of Congregational ministers are not engaged in pastoral work.

The churches whose pulpits are occupied by ministers or pastors number 4,009; by stated supplies 129; by licentiates 365; of the total, 5,604, 1,011 are not supplied. The surplus of ministers over churches is only ten.

Turn now to a single state for comparison's sake. In Illinois there are 359 Congregational churches. Of these 279 are supplied by pastors and by others. Eighty churches are vacant. The ministers engaged in pastoral service number 270, and there are 178 other ministers. This shows that nearly forty per cent. of the Congregational ministry in Illinois are out of regular church service. These

Chicago and the Interior

figures are for 1900. In Iowa in 1899 there were 227 pastors and supplies for churches and 78 ministers not in charge. The Iowa percentage of ministers not in pastoral service was twenty-five and one-half per cent.

In Massachusetts the churches last year numbered 601. There were 518 pastors and supplies and 300 other ministers, about thirty-seven per cent. not in pastoral work. The situation is more interesting at the great denominational centers. There were in the Chicago association Jan. 1, 1900, 107 churches with a membership of 19,193. Of these 107 churches thirteen were without pastors. The ninety-four churches and "branches" employed eighty pastors or supplies. Besides these there were three regular licentiates, one Presbyterian minister, one Baptist licentiate, two students and two unclassified supplies.

A very important matter now comes up in regard to the ministerial standing or associational relation of the ministers serving Chicago churches, as well as of those not in pastoral work. Of the eighty Congregationalists in pastoral charge, fifty-two are reported as members of the Chicago Association. There are 106 other ministerial members. It appears from this that more than two-thirds of the ministerial members of the Chicago Association are out of pastoral charge. To be sure, twenty-seven of these 106 are employed in religious work as seminary professors, superintendents of missionary work, secretaries of benevolent societies and editors. But seventy-nine, or exactly fifty per cent., of the ministerial members of Chicago Association are outside of pastoral service or other official relation to the churches.

There are other suggestive facts. In Chicago Association thirty ministers employed as supplies are not members of the association. Many of these have other denominational relations. In the United States there are 115 ministers of other denominations serving Congregational churches. We have no means of knowing how many or how few of the 3,655 pastors, so called, are members of the local churches they serve.

What, then, is our condition? is the question of Pilgrim in this valley of Congregational humiliation. The minister or pastor no longer exists; it is now the *ministry*. The church no longer is supreme; it is "the *body of churches*." For the National Council has given out deliverances having the value of decrees, which go a long way to put us where we are. Perhaps this is necessitarian evolution in our church polity to be accepted as part of the science of the times.

One may hesitatingly offer a few suggestions for discussion:

- (a) Should not a distinction be made between *pastoral* standing and *ministerial* standing, the same to be noted in local and state association membership?
- (b) Should not the *voting* representation in association or convention be by delegates of churches and their pastors?
- (c) Should *ministerial* standing in an association be anything more than a convenience for ministers temporarily out of charge; hence a courtesy as of honorary members with limited privileges?
- (d) Should ministers from other denominations before being received into our Congregational associations be required to show knowledge of Congregational principles and practices, their fitness being passed upon by a standing committee appointed for this purpose?
- (e) Is it true Congregational usage for any but churches by their delegates and pastors to sit upon ecclesiastical councils?
- (f) Have we a consistent but progressive Congregational church polity, and is it worth while to stand by it and for it everywhere?

Do not despise your situation; in it you must act, suffer and conquer. From every point on earth we are equally near to heaven and to the infinite.—*Amiel*.

Echoes from St. Louis

A large number of ministers from Chicago and several laymen were present at the meetings of the American Board at St. Louis. Arrangements had been made to turn the Ministers' Meeting, Monday, into a second St. Louis gathering, through reports of what was said and done there, in order to deepen and perpetuate the impressions of that truly great occasion. Fortunately, the presence of missionaries rendered it unnecessary, with two or three exceptions, for others to occupy the time. We heard again from Dr. Ingram the story of the siege in Peking, and from Mr. Roberts, though with extreme brevity, an account of that long and weary journey across the desert of Gobi to Siberia. Dr. E. C. Moore spoke of the burdens resting on the Prudential Committee. Sunday morning he preached in the New England Church and in the evening in the Union Park Church.

Some discussion outside the meeting, and among the laymen especially, was heard as to the wisdom of choosing corporate members for a term of five years, so that they can be dropped when through change of residence or any other reason they cease to represent the section of country for which they were elected, or fail to do important work for the Board. It was agreed that the presentation of salient points in the work of the year by the secretaries in place of the elaborate papers hitherto read was a great improvement, and that the time thus secured for the missionaries, whom all are anxious to hear, was better occupied than with reading of papers already in print. Universal satisfaction was expressed with Mr. Capen as a presiding officer and with the methods he has inaugurated in the collecting and expending of funds.

The Club

Monday night, Oct. 15, was the first meeting of this season. As it was "ladies night," the capacity of the Palmer House was taxed to its utmost. An attractive program had been prepared, according to which it was expected that four of the younger and most recently settled ministers in Chicago and vicinity would take part. Rev. Dr. M. W. Darling of Glencoe spoke on the revival which is coming and which he affirmed to be near at hand and which he described as emphasizing particularly a righteous life. Rev. R. B. Guild of the Leavitt Street Church told his audience what a young man should preach. The conditions of successful work today were portrayed by Rev. J. S. Ainslie of the North Shore Church. Dr. F. E. Hopkins of the Pilgrim Church spoke of the forward movement and of his hearty sympathy with it. These addresses were all cut short in order to make room for the missionaries providentially with us. Dr. Virginia Murdock gave a graphic account of her visit to Kalgan after the troubles had begun to show themselves in Peking, a d of her experiences on the journey over the desert to the Russian frontier. Mr. Roberts amplified his previous report of his journey and made its success appear more wonderful than ever, and Dr. Ingram named some of the evidences of providential interference on behalf of the foreigners and native Christians during the fifty-five days of the Peking siege. Events in China have awakened in Chicago an interest in missions which cannot fail to result in increased knowledge of their value and in larger gifts for their support.

Methodist Enthusiasm

At the nineteenth annual meeting of the Methodist Woman's Foreign Missionary Society, in the South Park Church, Chicago, this week, it was reported that one-half of the \$200,000 assigned to the women as their share of the twentieth century missionary fund has already been raised. The society has obtained and expended during the year nearly \$241,000, an increase of \$56,000 over the previous year. These reports were received with a great deal

of satisfaction. So also were the reports of the work done in the mission fields during the year. The Methodists are reporting increased interest in their churches and many additions to their membership.

The Central Church

A committee has been appointed to secure a site for a new edifice for use next year. The plan is to have an audience-room somewhat larger than that in Music Hall and also a building in which the plans of Dr. Gunsaulus for reaching the young can be carried out. The site must be in the heart of the city and as easy of access as the one now occupied. Music Hall is to be torn down in the spring to make way for an addition to Marshall Field's retail dry goods store. Meanwhile the audiences which listen to Dr. Gunsaulus every Sunday are as large and as enthusiastic as ever. His sermons are decidedly evangelical in their character and apparently are growing more so all the while. Experiments here seem to indicate that the people care little for preaching that disregards the fundamental truths of the gospel.

Increased Taxation

Misses Catherine Coggin and Margaret A. Haley, as a committee appointed by the teachers in the public schools, report the discovery of franchises valued at \$233,829,567 which have hitherto escaped taxation. The railroad companies, the street car lines, the gas companies, it is affirmed, are paying nothing in comparison with what the value of their franchises should compel them to pay. The purpose is to arouse a public sentiment which shall lead to the enforcement of the law that corporations shall be taxed according to the market value of their stock and bonds. An appeal has been made to the board of review now in session at Springfield to list this property, which amounts to one-fifth of all the taxable property in the city, and thus increase the revenues of the city and diminish the burdens now resting on small property owners.

Gas War Ended

Until within a few days people on the North Side were paying only forty cents a thousand feet for their gas. There were three companies in business, the Ogden, the Municipal and the People's. The Ogden furnished gas at the lower rate. The other companies charged a dollar per thousand. Meanwhile the Common Council passed a bill fixing the maximum price for gas at seventy-five cents a thousand. This bill the mayor will not veto, but permit it to become a law without his signature, with the understanding that its legality will be tested in the courts. The gas companies, however, have settled their difficulties so that henceforth the Ogden Company will sell its gas at ninety cents a thousand. Through the aid of the Municipal Company, which will now disband, a controlling interest in the stock of the Ogden Company has been obtained by the People's Company, which hereafter as heretofore will be able to fix the price of gas for the city and determine its quality. There are some who advocate city ownership of a lighting plant, but the service rendered by city officials in the care of streets and in the management of the water fund is not encouraging to those who would increase municipal authority.

The Bible in the Schools

It cannot be expected that in a city like Chicago the Board of Education would allow the Scriptures to be read in the schools. But it was supposed by many, yet without good reason, that a small volume of selections from the Bible, almost entirely ethical in their character, might be introduced without serious opposition. A good deal of pressure has been brought to bear upon the board, but in vain. The vote against the use of the book was almost unanimous. Such men as Dr. Thomas and Rabbi Hirsch approve the decision, but

men like Dr. Henson feel that the action of the board is unwise and sectarian in its opposition to the only book whose ethical teachings every one can accept. As a matter of fact, about anything except the Bible can be taught in the public schools, although it is doubtless the desire of a large majority of their patrons that it should be taught in them. In deference to the wishes of Jews and Roman Catholics, chiefly, it has been excluded and laid the schools open to the charge of being godless. The book which has been rejected is admirably adapted to the purpose for which it was designed, and as literature could be used without offense to any one.

Oct. 19.

FRANKLIN.

Current Thought

ST. PAUL AND MARRIAGE

The *British Weekly* calls attention to the articles on marriage in the new encyclopedias of the Bible just issued, and points out that it is hinted by the writers that St. Paul's ethics of marriage are not the ethics of present day Protestantism. For itself the *Weekly* adds: "We might quote many assertions to the effect that St. Paul's view of marriage is the ideal view. It may be so. What we wish to point out is that it is not the ideal view of modern times. The ideal view of modern times would be expressed in the words, 'Husbands, love your wives as the church loves Christ.' In other words, in the loftiest spiritual conceptions of the modern mind the wife stands above the husband as an object for his worship, higher than he, purer, loftier of soul, more forgiving, more tender, more holy. This is not St. Paul's view."

WHAT FAITH IS

"Believe," says Browning in a famous poem, "and the whole argument breaks up." Yes, but the argument does not break up because thought is suppressed, but because it is lifted into the higher region of imaginative reason. "Faith is the substance of things hoped for, the evidence of things not seen." It is the shimmer of the distant jasper towers of the city of God. Since, as Tennyson says,

The type of perfect in his mind
In nature can he nowhere find,

faith in that perfect is for the man of faith an intellectual necessity. . . . Faith is not the indolent attitude of a mind which has exhausted itself; it is the state of the mind in its highest potency, in its swiftest flight, in its divinest power. It is, so to speak, the mind raised to its spiritual *nth*, the mind infinitely energized. This was the faith of Tennyson. —*The Spectator*, Sept. 29.

BRITISH CONGREGATIONALISTS ORTHODOX

It is certain that the Congregational Church is, in the experimental sense, much more orthodox than it was twenty-five years ago. There was, undoubtedly, within Congregationalism at that time a certain gifted and earnest school of men who tended towards rationalism and even Unitarianism. But they have very few representatives today. All the great representative Congregationalist ministers are as sound in the faith as the founders of that great communion. The whole tendency is toward evangelical and experimental orthodoxy. This is equally true of the Baptist Church. Every year proves more and more conclusively that Mr. Spurgeon's "down-grade movement" existed mainly in his own imagination; and some of those who were disposed to be a little unorthodox at that time have since become stalwart leaders of the most evangelical forms of evangelical Christianity. —*The Methodist Times*.

THE FOLLY OF SECTARIAN RIVALRY IN MISSIONS

It is matter for regret, if literally true (and it is too nearly correct), that thirty-five different, and in some sense competing, Christian missionary societies have been at work

in that land (China), as large and populous as it may be. Deprecate or defend the facts and motives as we may, the best and most kindly rebuke of this excess of zeal and consequent abundance of insistence upon the anise and cummin in modern dogmatic formulas, even in some missions, is implied in the safe prophecy that we probably will be guilty of no such theological foolishness in the near future. . . . We are not insistent concerning creed shortening and simplification and verbal identity for home uses, but it would seem that there are power and safety and actual conditions for success in the entire suppression of evangelical creed differences among those who go abroad as Christ's messengers from the church at home. —*North-western Christian Advocate*.

Massachusetts Endeavorers

Evidently it was something more than a desire to see ancient New Bedford or to attend a mass religious gathering in these days of great conventions which drew 1,000 young people to the whale city last week. The eager crowds came and stayed to be instructed and inspired. They were not disappointed in the topics or speakers, nor in the lessons emphasized for personal and public life. The planning of the convention by state



REV. F. S. HATCH
The New Secretary for India

and local leaders upon program and for broad hospitality was signally successful. A great chorus added its mighty volume to the services of song. Sessions were held in the First Christian and the North Congregational Churches, centrally situated side by side upon the main street of the city. "Welcome" was spoken in the conspicuous decorations of streets and business houses.

A glance at the order for the days shows the highly practical side of the gathering. The address of Professor Grose, in which he set up the standard for Endeavor in his prophecy of a Bay State convention of 1950, colored every speech after him, and the emphasis was placed directly upon the realization of a deeper earnestness and a finer type of service in behalf of the church. Rev. F. S. Hatch brought the president's message from Mt. Pisgah, indicating the possibilities which its vision foreshadowed. Organized effort for temperance and missions received new impetus from C. N. Howard of Rochester, Secretary Gutterson of the A. M. A. and Rev. Cortland Myers of New York.

The numerous conferences upon committee duties were helpful, while brief addresses by adepts in the various departments of Endeavor stimulated new zest. Under the direction of Mrs. James L. Hill, the Juniors scored their annual success in the exercise, The Boys and Girls for Christ. Delightful functions, at which the state officials, present and past, and the corresponding secretaries and their friends met around the board for social intercourse and conference upon methods added much to the working values of this fifteenth yearly gathering.

Three central figures stood out in this convention for very significant reasons. President Clark's appearance from his latest globe girdling, with its accompanying dangers, was thrice welcome. He reviewed Christian Endeavor in many lands and added an earnest plea for a recognition of the importance of the honorary list, whither long-time Endeavorers may resort with honor, and also urged the use of the society's birthday in February as a time of decision for Christ in the church. Mr. Sheldon was confronted everywhere with enthusiastic audiences. He spoke his message to the men and women of the twentieth century in a simple and unostentatious manner. At the closing session he, with Dr. Clark, was heard at both churches and overflow meetings. The emphasis which President Hatch has placed upon virile faith and service has marked his two years' administration and endeared him to the state. The announcement of his departure to India in early January to assume the general secretaryship of Christian Endeavor in that country and in Burmah and Ceylon was received with regret tempered by hearty Godspeeds.

According to Miss F. I. Morse, secretary, there are now in Massachusetts 1,517 societies, of which 375 are Junior. The total enrollment is 80,403. The election to the presidency of a Boston business man, H. N. Lathrop, long identified with the state organization, was applauded. With him three vice-presidents were chosen from various sections of the state, Rev. Messrs. J. J. Dunlop, E. W. Phillips and G. V. Stryker. Boston will entertain the convention in the twentieth year of the society's history. An organization which will prove of much value and retain the live interest of past officers is the proposed veterans', or alumni, association of state workers. Its plans will be discussed by a special committee and set in operation at an early date.

Education

Princeton University conferred the degree of Doctor of Laws upon Secretary of State Hay last week.

President Tucker of Dartmouth is to be the Morse lecturer at Union Theological Seminary, New York city, this winter.

Prof. E. S. Shumway, for many years professor of Latin at Rutgers College, has been elected instructor in Roman law at the University of Pennsylvania.

Prof. J. Franklin Jameson of Brown University has accepted the call to be head of the department of history at the University of Chicago, succeeding the renowned Von Holst.

The University of Minnesota has 3,500 students, thus making it next to Harvard in point of size of enrollment. Richard Burton, now professor of English literature, whose long experience on the staff of the *Hartford Courant* especially fits him for the new task, will offer a graduate course in journalism next year.

Bowdoin College has revised its rules respecting compulsory attendance at church so that the rules now read "each student is expected to attend church on Sundays." It had been found that the faculty would not expel a student for non-attendance at church, and rather than have a law which was a dead letter, the former rule has been modified. Daily attendance at chapel is still compulsory.

The appointment of Professor Hollander of Johns Hopkins University to be treasurer of the island of Porto Rico, he being an expert in the study of taxation and finance, is leading naturally to the selection of other Johns Hopkins men for his assistants. Dr. Thomas Sewell Adams, Johns Hopkins, '99, now of the United States Department of Statistics, has just been appointed assistant treasurer of the island of Porto Rico.

The Home

House and Home

A house is built of bricks and stones, of sills and posts and piers,
But a home is built of loving deeds that stand a thousand years.

A house, though but a humble cot, within its walls may hold

A home of priceless beauty, rich in Love's eternal gold.

The men of earth build houses—halls and chambers, roofs and domes—

But the women of the earth—God knows!—the women build the homes.

Eve could not stray from Paradise, for O, no matter where

Her gracious presence lit the way, lo! Paradise was there.

—Nixon Waterman, in *A Book of Verse*.

Broad Discussions of Household Matters

Whatever the past condition of house-keeping in American homes, it augurs well for the future that our women are getting beyond the personal standpoint and are beginning to discuss household questions in a broad way. There are still many who cannot understand why the establishment of schools of domestic science does not immediately provide an abundance of well-trained domestic helpers; but gradually our eyes are being opened and we see that Jane Addams is right in calling housework "a belated industry" and that much education—in many lines—will be necessary to bring it up to date.

The domestic science classes in the public schools and the many schools for technical training are doing much good, but besides all this a wholesome public sentiment is being formed through various organizations.

The Federation of Women's Clubs at its biennial in Milwaukee last June devoted a portion of its program to The Common Sense of Domestic Science. It appeared, however, as if a majority of the club women were interested in the training of maid rather than mistress—perhaps forgetting that only about one-tenth of American housekeepers can care for their homes by proxy. Still something was accomplished by the discussion of these questions at that time and place.

At the Lake Placid Club, among the Adirondacks, in early July, a small group of some of the most active teachers of domestic science gathered for a second conference upon home economics. This term has been chosen, till a better one is found, to cover the broadest view of the subject, the simple details of daily living and their bearing on economics and sociology. The main points discussed at this meeting were these: the necessity of education touching the great problems of food, clothing and shelter, in order to give each individual power over his environment; the high standard demanded of teachers in these lines; the desirability of greater attention to such subjects in the colleges and universities; the great need of a simpler routine of daily life in our homes.

Some of the topics suggested for next year's conference are: Home Economics in Country Schools, The Embellishment and Utilization of Small Home Grounds, The Woman Who Does Her Own Work,

Journalism in Relation to Home Economics, The Housewife's Estimate of Time.

The Chautauqua gatherings have long been recognized as a powerful force in bringing any subject before the people, and most of the leading assemblies now have lectures on domestic science, singly or in courses. At Chautauqua, N. Y., the school of cookery, which was efficiently conducted by Mrs. Emma P. Ewing for many years, has been expanded into a school of domestic science in charge of Mrs. Alice Peloubet Norton and Miss Anna Barrows. The course of six weeks is especially planned to help teachers and gives an outline of the sciences most closely connected with the household arts. The Cooking School Teachers' League, an organization formed in 1895, holds its annual meetings at Chautauqua.

The latest public meeting of note devoted to home affairs was the eighth annual convention of the National Household Economic Association held at Toronto, Ont., the first week in October. This association was the outgrowth of one of the conferences held at Chicago in 1893, and in the seven years of its existence it has done much to extend the growing interest in education for the home life. The enthusiasm in these directions exhibited by the Canadian women will doubtless react favorably upon the delegates present from "the States," while the excellent reports of the meeting given by the local papers will do much to extend the work in the provinces. All in all this was a most satisfactory meeting, the papers being concise and helpful. Every community should have a household economic club, associated with the national, for active work in improving local conditions. The next annual meeting will be held at Buffalo, N. Y., during the Pan-American Exposition.

While the criticism, sometimes heard, that these organizations do not "do anything" may be just, it is not quite fair, for they are doing much to set people thinking, and that is the first step in any reform.

Bird-Lore of Early New England

BY MARY CURTIS WOODHULL.

In these days, when the popularizing of nature study has brought knowledge of bird life to our very doors and even the little children are full of bird learning, it is interesting to recur to the observations of our early explorers, whose records betray little of the modern scientific spirit.

One of the most fanciful and interesting of these "clerks of the woods" is Josselyn, who visited Boston eight years after it was settled. He made two voyages to New England and recorded his adventures for the benefit of the Royal Society. The record of his first visit appears in a quaint old book called "New England Rarities," a name certainly significant of its nature and quality. In one of his first references to birds he says: "Now, by what the country hath not, you may ghes at what it hath; it hath no Nightingals, nor Larks, nor Bulfinches, nor Sparrows, nor Blackbirds, nor Magpies, nor Jackdaws, nor Popinjays, nor Rooks, nor Pheasants, nor

Woodcocks, nor Quails, nor Robins, nor Cuckoes," etc. It is but fair to add, however, that he later discovers the presence of many of these.

He notices with admiration our hummingbird, "the least of all Birds," and writes, "They sleep all Winter and are not to be seen till the Spring." These little birds, found only in the new world, aroused great wonder and interest. Another early writer says of them: "There is a curious bird to see to, called a hummingbird, no bigger than a great Beetle; that out of question lives upon the Bee."

We are further told of a request from England to John Winthrop, Jr., as follows: "You have a little bird in your contrie that makes a humminge noyse, a little bigger than a bee, I pray send me one of them over, perfect in his feathers, in a little box."

Wood writes: "The Humbird is one of the wonders of the Countrey, being no bigger than a hornet, yet hath all the dimensions of a Bird, as bill, and wings, with quills, spider-like legges, small clawes; For colour she is as glorious as the Raine-bow; as she flies, she makes a little humming noise like a Humble-bee; wherefore shee is called the Humbird."

Of the chimney swallow Josselyn writes: "Their Nest hangs down the Chymney by a clew-like string a yard long. . . . When they go away, they never fail to throw down one of their young Birds into the room by way of Gratitude."

The mysterious pilhannaw, "a very Princely Bird" her "Head as big as a child's of a year old," indeed challenges our admiration and wonder. In this head are "two or three purple Feathers as long as Geeses Feathers. When she soars abroad all sort of Feathered Creatures hide themselves, yet she never preys upon any of them, but upon Fawns and Jaccals."

In an interesting description of the taking of cormorants, he tells us of their roosting at night on some rock out in the sea and all sleeping but one, their watchman, "and they so soundly do sleep that they will snore like so many Piggs."

As Josselyn's account progresses we infer that his later discoveries contradict his early impressions, for he mentions many singing birds, among them "New England Nightingales painted in orient colours, black, white, blew, yellow, green and scarlet, and the hedge Sparrow who is starke naked in his winter nest."

Strange to our modern ears are the names "Humilities or Simplicities." They "bee of two sorts, the biggest being as big as a greene Plover. Such is the simplicity of the smaller sorts of these birds that one may drive them on a heape like so many sheepe, and seeing a fit time shoot them; the living seeing the dead, settle themselves on the same place againe, amongst which the Fowler discharges againe. I my selfe have killed twelve score at two shootes."

And so the old pages go on, taking us back to those magic days when fact was one with fancy and when our old earth was lit up with the "light that never was, on sea or land."

The real battles of womanly life are not out in the open field where the thunder of the guns and the shout of the captains fill the air. They are by kitchen and cradle.—C. I. Seofield.

Closet and Altar

*Much experience is the crown of old men,
and the fear of God is their glory.*

My God, my time is in thy hands.
Should it please thee to lengthen my life
and complete, as thou hast begun, the
work of blanching my locks, grant me
grace to wear them as an unsullied crown
of honor. Should this not be thy pleasure,
I shall be satisfied with knowing that
wisdom is gray hair unto men and an un-
spotted life old age.—*Christian Schriver.*

It is consoling to think that this matter
of old age is not chronic and that, after a
certain crisis, we may come out as young
as any of them.—*Theodore Brown.*

I do not feel one atom older than I did
at three-and-twenty. Nay, to tell the
truth, I feel a good deal younger. For
then I only felt that a man had to take
up his cross; whereas now I feel that a
man has to follow Him; and that makes
an unspeakable difference.—*George Mac-
donald.*

The fact that our interests gradually
take a wider scope allows more scope for
the healing power of compensation.—
Dinah Mulock Craik.

Break forth, my lips, in praise, and own
The wiser love severely kind,
Since richer for its chastening grown,
I see, whereas I once was blind.
The world, O Father, hath not wronged
With loss the life by thee prolonged;
But still, with every added year,
More beautiful thy works appear.

As thou hast made thy world without,
Make thou more fair my world within.
Shine through the lingering clouds of doubt,
Rebuke its haunting shapes of sin;
Fill, brie, or long, my granted span
Of life with love to thee and man;
Strike when thou wilt the hour of rest,
But let my last days be my best.
—*John G. Whittier.*

It is not long days, but good days, that
make the life glorious and happy; and our
dear Lord is gracious to us, who shorten-
eth and hath made the way to glory better
than it was: so that the crown that Noah
did fight for five hundred years, children
may now obtain in fifteen years.—*Samuel
Rutherford.*

A Christian shall be here as long as he
hath any work to do for Christ, or as long
as Christ hath any work to accomplish in
him.—*John Mason.*

Thine, O God, is the ordering of our
life, and the length of our days is of
thy choosing. Blessed be thou for the
years in which thou hast sustained us
and the work thou hast given us to
do. Take not from us in old age,
if thou shalt leave us long upon
the earth, courage of hope or cheer-
fulness of quiet faith. Show us thy
will concerning us and the tokens of
thy kingdom among men. Keep us
from all querulous complaint and un-
believing fear. Help us to rejoice in
growth of knowledge and every change
of thought that leads men nearer thee.
And when these good days of quiet
waiting and undaunted trust draw to
an end, let there be light for us at even-
ing time in the clear shining of thy
presence. For Jesus' sake. Amen.

My Little Neighbor

My little neighbor's table's set,
And slyly he comes down the tree,
His feet firm in each tiny fret
The bark has fashioned cunningly.

He pauses on a favorite knot;
Beneath the oak his feast to spread;
He asks no friend to share his lot,
Or dine with him on acorn bread.

He keeps his whiskers trim and neat,
His tail with care he brushes through;
He runs about on all four feet—
When dining he sits up on two.

He has the latest stripe in furs
And wears them all the year around;
He does not mind the prick of burs
When there are chestnuts to be found.

I watch his home and guard his store,
A cozy hollow in a tree;
He often sits within his door
And chatters wondrous things to me.
—*Mary A. Mason.*

The New Baby

BY ALICE VAN LEER CARRICK

Beatrice stood in front of the mirror
gently smoothing her nose. Yes, it was
all straight and all there, just as it had
been last night, so what could Uncle Jack
have meant by saying that she would
wake up this morning and find it broken?
She had thought it would look as Tom's
did after the football game, when the
doctor had to take so many stitches in it.
But she only saw the little turned-up
nose that made naughty boys call her
"Puggy," just the same nose that she re-
membered seeing every day of her life.
She could not understand it, but Uncle
Jack was to drive her home in a few min-
utes and then she could ask mamma what
it meant, she thought, as she ran down to
meet her uncle.

"How does the nose feel, Pussy?"
Uncle Jack asked, as he helped her climb
into the carriage.

"Just the same as ever, thank you,"
replied Beatrice politely, and she could
not see why Uncle Jack should first have
laughed and then said, gently, "You
will always be Uncle's little girl even
if your nose is broken, Trix."

When the carriage stopped in front of
the house old Dr. Horner was standing at
the gate, and he came to jump Beatrice
down from the carriage step. "Guess
what I have brought you," he said.

"O, is it a parrot?" cried the little
girl, excitedly.

"No, not that, something much nicer.
A dear little baby sister."

Beatrice looked disappointed. Just
then a parrot seemed so much pleasanter,
but still a baby was something new, and
she might have liked it, if her big brother
Tom had not come to the front door and
said, "Let's have a look at your nose, Sis,
and see where the Baby broke it."

"It isn't broken, it's all right," wailed
Beatrice, but Tom crowed on, "O, it's
out of joint, sure enough, for we can't
have but one baby in the house and the
youngster that came two days ago is
newer than you. We're going to keep
her and you've got to give her all of your
things."

Beatrice's lip quivered. So it was this
new baby that had broken her nose. She
brushed past Tom and walked straight up

to Dr. Horner. Six spoiled years of baby-
hood had given her a temper of her own.
"You can just take that baby away,"
she commanded. "I don't want it, and
it shan't stay in this house a minute
longer."

"Why, why, I am surprised," said the
Doctor. "I thought you would be so
much pleased. Well, never mind. It's a
pretty baby and I think I should like it
myself. But just go up and look at it be-
fore you decide. You may change your
mind."

"I shan't change my mind, and I'm go-
ing right up and tell mamma what you've
said to me," scolded this cross little girl.
She walked up the stairs and past her
own nursery into her mother's room.
Surely mamma would sympathize with
her.

"Come and see your little sister," said
the nurse, and she held out a little bundle
all white dress and pink face. It was so
cunning that Beatrice forgot for a mo-
ment that she was going to send it away.
It looked very nice to play with and she
wanted to take hold of one of those tiny
pink fists that looked no larger than her
doll's, but the jealous feeling at her heart
made her turn away saying, "I don't
want to see her and Dr. Horner will have
to take her home again."

"Darling, come here," called mamma,
anxiously, from the bed. "Nurse, bring
Baby to me. Now, Beatrice, I am going
to give Baby to you and she will be your
own little girl as well as your sister.
Mamma is going to trust you a great deal
so you must never disappoint her. And
now that she is your little girl as well as
mine, let's decide what we shall name
her."

Beatrice leaned over and kissed her
mother. In all her selfish, guarded little
life she had never been thought old
enough to trust before, and it made her
feel very grown up. It seemed so sweet,
too, to think that Baby was as much hers
as mamma's that she forgot all she had
said about sending it away. Mamma
took one of Beatrice's fingers and placed
it in Baby's hand. The tiny fingers
wound tight round her little one, and she
stooped to kiss the pink hand just as Dr.
Horner hurried in.

"Come, is my baby ready for me?" he
asked.

"O Mamma, she isn't going, is she?"
cried Beatrice. "I want to keep her so
much."

"I suppose I must let you have her,"
laughed Dr. Horner, "but if you ever get
tired of her send her back to me."

Just then Baby opened her blue eyes.
"O, the dear!" cried Beatrice. "Mamma
I am so glad that she is a girl, for now
she can have my things. They wouldn't
have suited a boy baby, would they?"

Parents will be interested in a set of
pleasing pictures, together with choice
quotations of verse and prose, issued in
form like a calendar, under the title of
Mother Lore. The pictures are repro-
ductions of famous paintings depicting
motherhood and childhood and the little
hymns and helpful sayings are such as
mothers will treasure. It was prepared
by Miss M. L. Gaylord, published by
the Milton Bradley Co., and sells for 75
cents.

Overburdened Schoolgirls

ONE MOTHER'S REMEDY

The article, by Bertha E. Bush, on Overburdened Schoolgirls in your issue of Sept. 20 interests me very much. She concludes with the request, "If any man knows the answer, let him come to the help of these overburdened." I am not a man, but a mother of three girls, and I believe I have some relief, if not a complete remedy.

The usual public school in the country requires ten years to complete the course, so that girls beginning school at five years of age graduate at fifteen. That is entirely too young, and the severe work of the last three years occurs at an age when a girl is least able to bear it.

Realizing this, and also the desirability of music lessons and greater importance of the study and practice of housekeeping, I have taken my daughters out of school at thirteen or fourteen years for one whole year. Discharging the help, we did the work together, thus familiarizing them with home duties. They acquired a liking for this work, while rushing through certain enforced duties before and after school has just the opposite effect. Sewing and music, a little visiting filled up the time profitably and pleasantly. One of the girls studied a little at home, but it was in an irregular way and really accomplished little more than to keep her mental machinery in running order.

My girls, I am sure, were not in any way losers by this interval of rest and change, and two have grown to be robust, healthy women, not in the least afflicted with those ailments so often the inheritance of girl graduates. The youngest, now just fourteen, is a capable housekeeper, able not merely to "cook a meal of victuals," but to keep house indefinitely, make her own underclothing and repair all ordinary cases of wear. Better even than that, only once in her life has she had a visit from a physician and is as nearly as possible a perfectly healthy animal. This fall, after the rest, she has begun school again only a little behind other girls of the same age in book knowledge and with a knowledge of other equally necessary things far beyond the most of her mates.

This is not a bad course to pursue with boys either. Many boys between thirteen and fifteen are idle and trifling in school. Put them at some manual labor for one or two years and they will appreciate the value of schooling and do better work in the succeeding years, often completing the course of study as early as those who have studied continuously.

TEXAS MOTHER.

ANOTHER ANSWER TO "HOMO"

Probably many perplexed mothers, and perhaps more young people, have read the article in a recent number of *The Congregationalist* about Overburdened Schoolgirls, and the answer given by "Homo." As a mother who has given much thought to this problem for her own children and for other children, and who has heard such questions as this discussed in many mothers' meetings, I would like to give another answer to the question.

Doubtless the evils which "Homo" has described do exist, and probably the demands upon his own family have been great, but one questions whether his protest would not have done more good and less harm if it had been addressed to his own church rather than to the world at large. A very large proportion of the people in our churches, old and young, need to be urged to do church work rather than to give up doing it. For one who is doing too much there are at least nine who are doing too little. Are many of our young people really in danger of doing too much church work of any kind? Is not the tendency all the other way?

If the committee is a Moloch, is not the school a greater one? The average schoolgirl of high school age is in school five hours a day

for five days in the week, and adds to that at least one hour a day at home; many of them add much more than that, and those who are taking music lessons add another hour.

I do not believe that many girls of that age would average as much as four hours a week in church work, even including in the reckoning attendance at Sunday school and Christian Endeavor meeting, and the preparation of the Sabbath school lesson at home—and I speak from a wide acquaintance in Christian homes and in churches.

Now look at the proportion. Thirty-five hours a week for secular education, including music, and four hours a week for distinctively Christian work! Is that a fair proportion? If anything must be given up, should it be subtracted from the four hours or from the thirty-five? Which is more important? Do not our young people need education in Christian service, as much as they need cooking schools, or sloyd, or even music? Is it not, perhaps, true, that some of those who have been counted as shirkers in our churches are such because they have never been trained in Christian work, and do not know how to do it? Are we in danger of training up another generation of Christian shirkers, instead of Christian workers? These questions are worth answering, at least to ourselves if not to the world at large.

I believe that the real trouble is that the school is too often placed first, as the most important thing, and everything else made to bend to that, and perhaps, also, there are too many social demands. Surely the wise mother will study the situation for her own daughters, and will be careful not only not to overload them, but to see that they are wisely loaded, and that a proper proportion of their time is given to education in Christian service. Just what that proportion is, she will of course decide, and if she is a Christian mother she will certainly study the whole question in the light of the command, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

MATER.

Subjects Discussed by Mothers

Topics for mothers' meetings are always in demand and we print two sets prepared for the use of maternal associations connected with two of our churches, believing they will be suggestive to other program makers. We regret that it is not possible to print the mothers' hymns and prayers and texts included with the topics in the little "Mothers' Year Book," issued by the South Congregational Church, New Britain, Ct., but here are the subjects:

SUMMER DRIFTWOOD FOR THE AUTUMN FIRE. Any suggestions for mothers which may come out of the vacation season. Social hour.

TRUTHFULNESS. How may we insist upon absolute truthfulness and still cultivate the imagination? Prov. 12: 22; 15: 7; 16: 21.

HOLIDAYS AND ANNIVERSARIES. Their significance and educative value. Lev. 23.

HARMONY IN THE HOUSEHOLD. How can we develop individuality, and yet preserve harmony? Col. 3: 12-25; 4: 1, 2.

CRITICISM. Its cultivation and repression. Criticism in its two phases, constructive and destructive, and the superiority of the former. Matt. 7: 1-12.

HYMNS AND THE FAMILY. Influence of hymns on life's ideals and conduct. Songs of deliverance: Moses' and Miriam's—Ex. 15. Mothers' hymns: Hannah's—1 Sam. 2: 1-10; Mary's—Luke 1: 46-56. Study the Psalms for expressions of praise.

CULTIVATION OF THE SPEAKING VOICE. The gentle art of conversation. Prov. 15: 1-18; 25: 11-15.

CULTIVATION OF THE LOVE OF NATURE IN CHILDREN. Psalm 104.

REVERENCE FOR AGE AND AUTHORITY. How may we stimulate reverence, especially in young people, without losing that sympathetic comradeship which should exist between parents and children? Ex. 3: 1-15; Rom. 13.

Here is another set of topics taken from the well-arranged calendar of the Maternal As-

sociation of the Windsor Avenue Church, Hartford, Ct:

HOW TO RETAIN THE CONFIDENCE OF CHILDREN.

LUNCHES FOR SCHOOL CHILDREN.

HOW DEVELOP THE RELIGIOUS INSTINCTS OF CHILDREN IN A SIMPLE AND NATURAL WAY?

REWARDS AND PUNISHMENTS.

A PLAIN TALK ABOUT THE KINDERGARTEN. By a kindergarten.

JOY IN WORK. How shall we find it?

THE QUESTION OF COMPANY.

A STUDY OF CHILD NURTURE. A book review.

THE EDUCATIVE VALUE OF GAMES AND SPORTS.

Appended to this calendar, with its arrangement of topics and suggestive quotations under each, is a list of books to be read during the year. They are:

Children's Rights, by Kate Douglas Wiggin; A Study of Child Nature, by Elizabeth Harrison; Letters to a Mother, by Susan E. Blow; Christian Nurture, by Horace Bushnell; Cost of Living, by Ellen H. Richards.

Mellin's Food

THE comfort and joy that Mellin's Food has brought to the homes, and the peace and health it has brought to the babies, cannot be calculated,—it is priceless.

Many a mother, who has struggled with various foods, which were not adapted to infant life, has found relief and comfort in the health and happiness of her babe when it was fed with Mellin's Food and fresh milk. The child satisfied, the growth increased, the healthy color and firm flesh all indicate the return to the happy, healthy condition which every mother wishes to see in her baby.

A healthy baby is a happy baby, and Mellin's Food babies are healthy and happy.

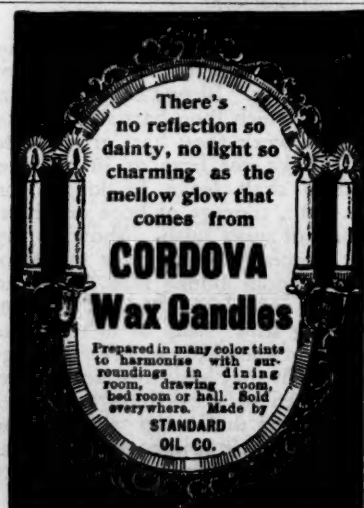
I have had four children, and I always had a great deal of trouble with them with indigestion, and for the first nine months I could not get any rest day or night, although I tried every food that I could mention, but with very little comfort to either the child or myself; and I was advised with my last baby to give Mellin's Food a trial. I am pleased to say I did, and a better baby can not be found; he does nothing but sleep, drink, and laugh. Do not think I am an enthusiast, but I have suffered so much in the bringing up of my other children that I have no other means of expressing my gratitude to Mellin's Food. This is a voluntary statement, and any lady that desires to write me and enclose stamp, I will gladly answer her.

Mrs. J. D. FHELAN

74 Park Ave., St. Henry, Montreal

SEND A POSTAL FOR A FREE SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.



The Conversation Corner

IN the Corner for Aug. 2, three Cuban pictures were shown you. Here are three others, also brought to the Corner by a gentleman traveling in that island. Captain C., of the Second Artillery, stationed in Havana, kindly wrote me something about them. The first cut is of the Columbus Chapel, and it is a curious coincidence—which has this moment occurred to me—that I am writing on Oct. 12, the very date of the Columbian discovery, 408 years ago—Old Style.

... The children here know less about Columbus than American children and have little regard for him. A chapel near the palace of the governor-general commemorates his first worship on the site of Havana, while his remains were said to have reposed in the old Cathedral, until in 1898 the Spaniards removed them to Spain. Other places also claim to hold the body of the great discoverer. We have streets bearing the names of *Columbus*, *San Christobel* and *Colon*. The Sunday schools are in their infancy, but a few children are learning from the Bible and are giving good promise.

In Havana the *volante* is no longer seen, but we have a relic of ancient times in the horse-cars and omnibuses (called *gua-guas*), whose horses are sadly overworked. But their day of release is soon coming, when the electric road is completed. There has been much cruelty here to animals, but many of the cart-horses are well cared for, living close to the carter's family and entering their stalls by way of the front door. *Mula* is petted and washed daily, his harness is studded with brass, carries bells, and has a large tuft of wool to complete the top of the collar and to shed the rain from his neck.

Havana, Cuba.

E. H. C.

The Captain's letter is supplemented by another from a young soldier who wrote us occasionally during the Spanish War, and who has now drifted back to the Cuban capital, and is in the same Second Artillery.

... This chapel is frequently pointed out to tourists as the place of Columbus's landing on his second voyage of discovery. But this cannot be true. Havana was founded in 1519, being then a narrow strip between the harbor and the governor-general's palace. In the middle of this area is situated the building known as *El Temple*—diminutive of *Templo*, a temple—which marks the site where the first mass was said. This chapel was erected in 1828.

The *volante*, as its name indicates, is a run-about, and is better adapted for use in the country than in the city, although I have seen a few in the suburbs of Havana. The driver rides one of the horses, which are sometimes put in double harness, as in the picture, and sometimes used tandem. Reins are not used. The body of the carriage is attached to the shafts and axle by ropes, thus doing away with the jolting inevitable on our rough roads.

The cart (*carro*, *carreton*, *carreta*) is drawn by a mule, and sometimes by five or six, hitched tandem. No reins are used to guide the animal; the driver either guides him by voice, or leads him by hand. Mexican bits are—or were—in general use, and are a source of torture. The bucket hanging under the cart is used to water the animal. The heavy harness, thickly studded with brass, is kept shining brightly.

As the Cuban teachers arrived in Ha-

vana the day before the date of this letter, I will quote briefly from our soldier's account of their landing:

... At three o'clock I was at the foot of Morro waiting for the vessels. The shore on the city side was lined with people eager to give the teachers a rousing welcome. The *McPherson* came in swiftly with a few *vivas*, the *Sedgwick* came more slowly, her decks crowded with brightly dressed women. As she approached the breeze carried faintly the notes of the Cuban national anthem. Cuban flags waved from the deck, but I am sorry to say that I did not see an American flag.

... I was present at their visit to Cabañas

This was the first place which attracted the *maestros Cubanos*. They read the inscription, viewed the place, roamed around the barracks, and then went to the Morro, two bands furnishing the music. On the whole they were well pleased with their trip and it is to be hoped that their experience at Harvard and the lessons learned there will be useful to the Cuban youngsters, the Cuban men and women of tomorrow.

We have no chaplain, but Rev. Mr. Menges comes here every Sunday evening, and a Bible Class is held every Wednesday. I shall be glad to see Mr. Todd. Would you care for a few Cuban stamps? I hope that McKinley will be elected!

Havana, Cuba. MAURICE A.

Mr. Todd is the Merrimac (Mass.) minister who goes out to Havana as a Congregational pastor there, and of course he will be glad to meet New England boys. I suppose those little daughters go too—or rather, three, for you may remember their pictures in a Corner of three years ago, with this inscription, *Here are we, sisters three*. No doubt our boys and girls would be glad of any stray stamps sent by our friend of Battery I!

Dear Mr. Martin: ... John and I both have new wheels. We have an old cat and five little kittens. I like to watch them run around. They are all maltese. They will be soon big enough to give away. They are just learning to lap milk. I have been way up to Bay View, Mich., this summer. While we were there we took a trip up to the Soo. When the boat stopped we got off and walked up and saw the Government Locks. I saw the largest boat on fresh water go through the Locks. It carried freight. Good-by.

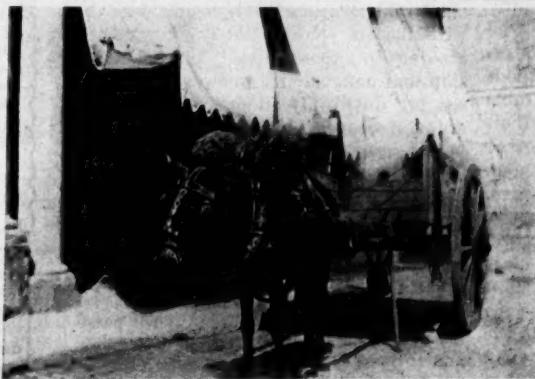
Lincoln, Neb. MARJORIE S.

I wonder if Marjorie hopes that her townsman will be elected president! I would like to have been with her and John and the rest, and seen that wonderful canal at Sault Ste. Marie. This very day I have read a very remarkable article in the October *Harper's* about *The Waterways of America*, and it has fine pictures of the "Soo" Canal. The Cornerers ought all to read that article. It shows the feasibility of inland waterways both along our coast—as from Boston to Providence, on to Wilmington, N. C., Jacksonville, Fla., and across to the Gulf—and also across the continent, even to the Pacific Ocean. It looks almost visionary—but it proves it by figures and maps! Would not a steamboat, telegraph, a telephone or an electric car—if they could have been described—have seemed visionary to our ancestors in October, 1800?

P. S.—As I read proof of above, I see by morning papers (Oct. 17) that Mr. Ford, the author of the *Waterways* article, has spoken in Boston on this subject. He said:

With a canal from Boston to Narragansett Bay, it would be possible for boats to start from Helena, at the foot of the Rocky mountains, and go around the world to China without going through more than 3,000 miles of open water.

Mrs. M. Ford



Fortress and Morro Castle—the monuments of Spanish tyranny in Cuba. The place was said to have been garrisoned by 20,000 Spanish troops, and although it has been cleaned and whitewashed I would rather sleep out in the open than in the Cabañas, the place is so damp, the breeze never and the sunshine seldom entering it. The fort was used for a prison for political offenders, and many a Cuban patriot breathed his last, kneeling with his face towards the wall of the execution yard. In one place alone on one day 150 prisoners were shot, and this inscription in Spanish now marks the place, the translation of which is:

"In eternal memory: By the will of the people, a slab of bronze of these proportions will be fixed on this place, which will commemorate the sacrifice of those who here died for the independence of their country."

The Strenuous Life*

V. Its Use of Money

BY REV. A. E. DUNNING

Christ loved a rich man [Mark 10: 21]. He talked much about money and its uses. Of his thirty parables two-thirds have to do with the conduct of business and ten hinge on the handling of money. He commended the man who doubled his money in trade; condemned the one who made no effort to get income from his property [Luke 19: 16-26]. Much of the service which he exhorted men to render to God had a money value. To be his acceptable disciple one must make the most he can of himself and use it for the kingdom of God. He taught this truth to his disciples in the presence of some rich Pharisees, and unfolded the Christian philosophy of managing wealth in these parables and their accompanying counsels:

1. *The unrighteous steward's sagacity* [vs. 1-8]. This word is defined as "a kind of prophetic common sense." The steward's dishonesty was found out by his master, and he had warning that he would lose his place. He made the best use for himself of the time left before he had to surrender his office. Too lazy to work, too proud to beg, knowing that he must quickly lose control of the money intrusted to him, he hastened to use it to make friends of his master's tenants, so that when he was turned out of his house they would welcome him into theirs and provide for him; and his master, who knew he had been swindled, commended the skill of the steward who so well looked out for himself.

Such admiration of selfish shrewdness is natural. Richard Croker frankly says he is in politics for what he can put into his own pocket. He has made himself a steward of the people of New York. He takes their money and distributes it among their servants so wisely that he provides for himself magnificently, and they admire his sagacity while thus far they are unable to take away his stewardship. Many of our cities have bosses who are openly dishonest, who provide for themselves so well through the methods used by the unjust steward in the parable that if they are compelled to give up their stewardship they pass it over to other bosses who continue to take care of them.

2. *The righteous steward's sagacity* [vs. 9-13]. The unrighteous stewards are wise for their own generation only and according to their own measures of value. A reckoning is coming for them in which it will be seen how unwise they are for the larger future. Christ showed that in the parable of the rich man, which we shall consider next Sunday. But he said that for their own present life the sons of this world are wiser than the sons of light. How does he advise men to use their money? "Make to yourselves friends," he said, "by means of it, who, when you pass into the next world, will receive you into their eternal homes." Christ made this motive much more prominent than Christian teachers do today. He taught that we should toil for reward in the future life, that the investments we make to bless mankind are treasures laid up where thieves can never steal them. He

would say to us: Help the poor, rescue those in distress, build hospitals, schools, colleges, churches, put your money where it will make better men and women, better society, better government. When you pass into the next world you will meet many who would not be in heaven but for what you have done for them, and they will welcome you into "the eternal tabernacles." You have shared your treasures with them and you will become one with them, so that they will share their treasures with you.

Would Christ advise men to seek poverty? Surely not. The world would not gain, but lose, if every rich man surrendered his property and became poor. Society owes far more than it realizes to captains of industry. Many of them bear the largest burdens, toil most devotedly, stand in the front rank of service for mankind. The world gains by rich men and all men using their property unselfishly. The abler and richer they are the more valuable they can be to the kingdom of God. Has not Helen Gould made thousands of friends by means of the mammon of unrighteousness, as Christ has taught her to do? Is not Seth Low rendering an honorable account of a rich man's stewardship? The *Minneapolis Journal* thus describes Theodore Roosevelt:

Born of a family of wealth and culture, he early forsook the club window for the cattle range, took Medora in preference to Newport; chose the life of action instead of the life of ease; became a worker instead of a drone; drank in the spirit of the great common people; identified himself with them; soaked himself in Americanism; and set about to do great things, and do them honestly.

When Mr. Roosevelt started to raise a regiment to set Cubans free, who were dying by thousands from Spanish oppression, a man of great influence in the nation advised him that, with a delicate wife and six young children, it was not his duty to expose himself to such hardship and danger. He answered: "I can see my duty only in one light." Governor Roosevelt, by the record he has made, gives emphasis to this idea he has expressed of the strenuous life:

The idler, rich or poor, is at best a useless, and is generally a noxious, member of the community. To whom much has been given from him much is rightfully expected, and a heavy burden of responsibility rests upon the man of means to justify by his actions the social conditions which have rendered it possible for him or his forefathers to accumulate and to keep the property he enjoys. He is not to be excused if he does not render full measure of service to the state and to the community at large.

Christ said that if a man who is poor lives for others he will do the same if he becomes rich; and that the man who is dishonest when he has little of his own is not fit to be trusted with what belongs to others [vs. 10-12]. The secret of the strenuous life is living in the service of one master only. He who makes mammon serve him serves God nobly, and the more money he has the greater his value to mankind.

3. *The scoffing lovers of money* [vs. 14-17]. The Pharisees sneered at Christ's counsel that they should use their money for the sake of others. Did they not get honor and power and compel the service of others by their riches? They would sneer now at Helen Gould and Seth Low and Theodore Roosevelt and scores of others who deserve to be named with them. They would point out the weaknesses of these rich ones and impugn their motives as they did those of the Master of men. And he would reply now as he did then, that the position and ease and power gained through money, though esteemed by such Pharisees, are despised by God [v. 15]. He would tell them that an abiding place in the kingdom of heaven must be won by using money and time and strength for others in spite of men's judgments as to what is honorable living [v. 16]. Even the publicans, whom Pharisees despised, as we shall see in Zaccheus, would enter into that kingdom before them. For this is a divine law that can never fail [v. 17].

But the full answer of Christ to men who scoff at lives of unselfish service and glorify rich fools that heap up treasure for themselves and are not rich toward God is to be considered in the article of next week.

ONLY PURE SPICES

SLADE sells only the absolutely pure spices and positively refuses to powder or to sell adulterated or short weight goods of any kind. If you want the best Spices, Mustard, Cream Tartar or Herbs, ask your grocer for

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*The Sunday School Lesson for Nov. 4. Text, Luke 16: 1-17. International Lesson, The Unjust Steward.

The Literature of the Day

A Political Remedy

Dr. C. C. P. Clark in *The "Machine" Abolished and the People Restored to Power** proposes a scheme for the correction of most of the worst evils of our present political system. Any man who takes the trouble to think out and offer a remedy for such patent and dangerous evils deserves public gratitude, and Dr. Clark's plan merits careful attention. It is difficult to foresee how any such scheme would work itself out in all its details, but this one seems to go to the root of the matter, to be fair, reasonable and practicable, and to involve most, if not all, of the results which he is sanguine that it will accomplish.

It provides for the distribution of the voters in each ward of a city, or other voting district, into sections, of say seventy members apiece, by lot. These are to meet and choose an elector for their section. These electors are to form a college of electors for the city or town and to select all its officials. They also, with similar electors from other localities, are to elect state and national officials, the plan being extended upwards in its operation so far as necessary. Furthermore, every official is to serve during good behavior and may be removed summarily by the same body which elected him.

The constitution of the primaries by lot, the author thinks, will inevitably break up the power of the "bosses," especially as each primary is to be reconstituted similarly every three years, and will give to the individual voter an opportunity to make his influence felt and to exert it intelligently. It will encourage the best class of citizens to interest themselves practicably in politics. His system in substance is based upon the inevitableness of the caucus, or something corresponding thereto. This institution, now the stronghold of corrupt politicians, he would seize and use for their overthrow and for the purification of politics.

We have no space for a long discussion of his scheme. His little book states it fully, shows its reasonableness, explains how it would operate and meets possible objections to it. We can see some opportunities for friction and difficulty at

first, but the more we have reflected upon it the more its essential value seems clear. Dr. Clark does not expect it to revolutionize politics in a day or a week but is confident that it presents a feasible possibility of great public benefit, in which opinion we agree with him.

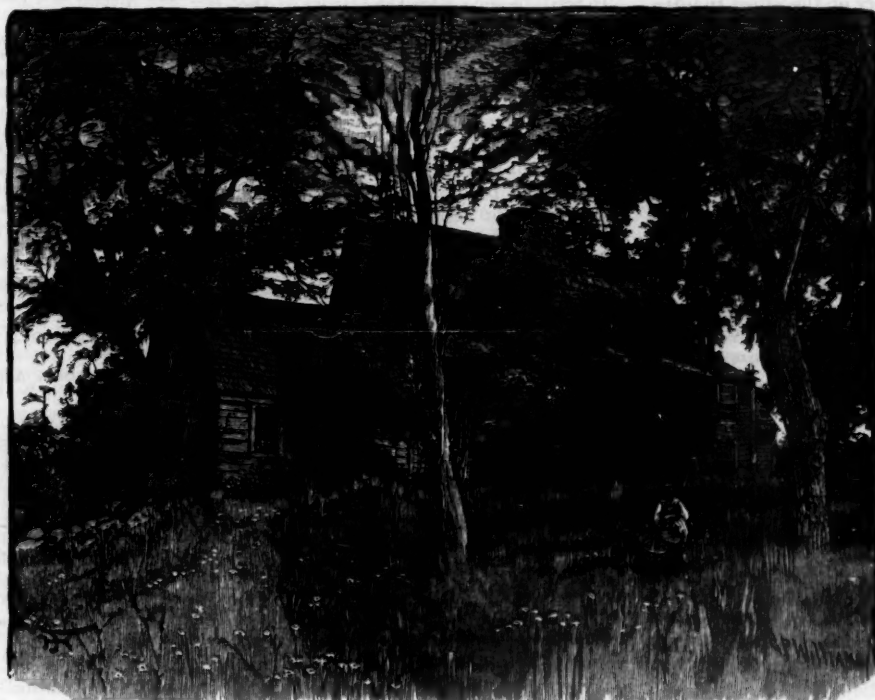
The difficulty of getting it introduced would be enormous. All the ordinary politicians of every party would fight it tooth and nail because it involves their doom. It was proposed for the city of Oswego, N. Y., where its author lives, in 1892, and after several years a bill establishing it in that city narrowly passed the New York legislature but was vetoed by Governor Flower. But its day will come, and we wish Massachusetts might have the honor of inaugurating it. Should it fail, our politics would be no worse off than at present. Should it prove to be a

ecessors and will be hailed with genuine delight by the young people.

Under the fortunate device of a journey by a well-informed man with several nephews and nieces from point to point of special interest, the colonial history of our country is outlined in its more important features with an exceptional blending of vivacity and historical seriousness. From New Orleans and Florida up north by way of Charleston, Jamestown, Philadelphia, New York, Providence, Plymouth, Boston, Portsmouth, to Louisburg and Quebec their tour extended and in their conversations the historical knowledge intended to be conveyed is introduced with skill. History thus imparted is doubly entertaining and the readers of these pages will gain lasting impressions.

Of course the work is somewhat superficial. That is, only an outline of the

chief facts can possibly be given in such a manner, and much of great importance and absorbing interest must be neglected or barely hinted. But Mr. Brooks has done well all that he undertook to do, and must not be held responsible for the inherent limitations of the plan adopted for the work. We should add that the volume is lavishly supplied with pictures of the most attractive variety and the most excellent quality. That of the old Fair-



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OLD FAIRBANKS HOUSE, DEDHAM

Book of American Colonies,
The Century Co., publishers.

useful corrective, it could not fail to accomplish an immense amount of good. We warmly commend Dr. Clark's little volume. It is short, terse, readable and most suggestive.

History for Young People

To put essential facts accurately into a form attractive to boys and girls—this is the problem. There is romance enough in most history to fascinate them. But too often it is so smothered under a dull style of narrative that they do not suspect its existence. The series of Century Books, by General Horace Porter, Senator Chauncey M. Depew and others, issued by the Century Company, meets this need with conspicuous success. The new number, *The Century Book of the American Colonies*,* by Mr. Elbridge S. Brooks, and published under the auspices of the Society of Colonial Wars, continues finely the admirable work of its pre-

decessors and will be hailed with genuine delight by the young people. Under the fortunate device of a journey by a well-informed man with several nephews and nieces from point to point of special interest, the colonial history of our country is outlined in its more important features with an exceptional blending of vivacity and historical seriousness. From New Orleans and Florida up north by way of Charleston, Jamestown, Philadelphia, New York, Providence, Plymouth, Boston, Portsmouth, to Louisburg and Quebec their tour extended and in their conversations the historical knowledge intended to be conveyed is introduced with skill. History thus imparted is doubly entertaining and the readers of these pages will gain lasting impressions.

Common Sense About China

There is no other country as to missions in which it is more difficult to inform one's self intelligently. Almost everybody who discusses them is either so warm a friend or so bitter a foe as to discount somewhat the value of his testimony. But here is a volume, *China and Christianity*,* by a man, Mr. Alexander Michie, who seems candid and trustworthy, who has held for twenty years—as correspondent of the *London Times*—a responsible position, enabling him to form just opinions, and who is in hearty

* G. P. Putnam's Sons. \$1.00.

* \$1.50.

* Knight & Millet. \$1.00.

sympathy with the gospel without being thereby disqualified for seeing the case as it looks from the other side. His testimony is as important as it is timely.

Pointing out at once that China has not asked for Christianity but that Western nations have forced it upon her, he explains how it looks to a Chinese statesman who accepts the fact that China must admit its entrance and adapt herself to it and who therefore studies carefully its history, claims and present conditions. Few of us probably appreciate just what an impression of it, in its divisions, its strivings for secular power, its internal jealousies and its failure to correct gross evils, even in the most Christian nations, such an inquirer from the outside would gain. He hardly could be blamed for not realizing at once its supreme excellences, which exist in spite of all its blemishes, and for not regarding it as much, if at all, superior to his own form of religion.

Then the history of the effort to introduce the gospel into China is outlined, a history including many missionary blunders and many provocations given to the Chinese, in spite of all which has been admirable. It is shown with telling force that China cannot estimate Christianity with mere regard to its inner character, but is forced to deal with it as an ally, if not an agent, of powerful nations who make use of it primarily to promote their ambitions. The author, in a word, tries to put himself and the reader in the place of the Chinese of intelligence and authority and to explain how Christianity, naturally, inevitably appears to them.

He also considers the present situation. China cannot exclude or repress Christianity, although more types of it already are represented within her territory than some of the nations which have forced her to admit it allow within their own borders. He suggests some steps necessary to be taken unless further disaster is to result, *e. g.*, the settlement of the relations between the civil authorities and the Christians, as to which many complications have arisen and not always by the fault of the Chinese government. The relation of Christians to the supreme national authorities is unlikely to give much trouble, but there needs to be much more precise definition of what and how much the "religious toleration" conceded includes.

There is no likelihood of any concerted action of the Great Powers in order to secure the progress of Christianity in China with the least friction. The Chinese government must do its best alone to discover how to get on with it. This throws a very heavy responsibility upon missionaries themselves, and the older, wiser missionaries have begun to appreciate this fact as never before, and to favor more prudent and conciliatory methods than some formerly popular. It would be of great advantage, he thinks, if a mutual agreement could be made between the Chinese and the missions, a sort of concordat, determining their mutual relations. But this is impracticable. Really Christianity is at war with the religions of China and one or the other must conquer, as the Chinese thoroughly comprehend.

As Mr. Michie frankly admits, his remedial suggestions do not go very far.

The situation is so complicated and overshadowed that they cannot. But it is of great value to have it explained in itself and its causes so clearly. Let it be remembered that he is not an opponent of missions but a friend. His comments are not hostile criticisms and some of the best missionaries have published equally outspoken words. But he has dispelled for his readers something of the glamour which for the devout Christian surrounds foreign missions. He insists that they must and will be continued in China. But he shows that some of their methods may need modification, and that, in order to estimate the subject fairly, we must pay much greater heed to the impression of Christianity upon the Chinese rulers and statesmen and the difficulties in which their authorities are involved by its presence.

The Monitor and the Navy Under Steam *

In writing once more the history of the famous Monitor, the author, Lieut. F. M. Bennett, U. S. N., has very properly considered his subject in its larger relations. It is not merely the opponent, and in a sense the conqueror, of the Merrimac which he considers but the pioneer in the use of armor in our navy and in the revolution which followed in all navies. Between the old sailing frigates and the modern battleships the Monitor came in midway. Far from being an unqualified success, she was a long step in advance in naval construction, and a step in a new and critical direction which proved to be that of a natural and successful, as well as very radical, evolution.

The lesson of her short but impressive career was not lost. It was heeded abroad far more attentively than here. But we learned it in time for our next great struggle, the war with Spain, in which our navy lifted us in a day from a position where, as a naval power, we received no admiration and very little respect from other nations, even the most well-disposed, to one in which no one of them all could show an equally brilliant record. Indeed, by singular good fortune our very delay, which at any time might have proved gravely injurious to us, actually turned out to be beneficial inasmuch as it enabled us to take advantage of the results of the experiments made by other nations.

Lieutenant Bennett describes the development of the modern iron-clad in different navies with some fullness and has added a chapter on our war with Spain. He also has described to some extent the naval operations of the War of the Rebellion. He writes agreeably and with thorough acquaintance with his subject. He does justice, we are glad to observe, to John Ericsson, who in the Monitor applied afresh and successfully principles never before illustrated so convincingly, and who, although his ship hardly was a new invention, amply deserves the credit which the victory of the Monitor secured for her builder.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGIOUS

The Supreme Leader. By Prof. F. B. Denio. Pilgrim Press. \$1.25.

* Houghton, Mifflin & Co. \$1.50.

China and Christianity. By Alexander Michie. pp. 232. Knight & Miller. Boston. \$1.00.

Whence and Whither. By Dr. Paul Carus. pp. 188. Open Court Pub. Co.

Too profound and intricate for most people. An inquiry into the nature of the soul. Based not upon a psychology without a soul, but upon a psychology with a new interpretation of the soul, viz., that the soul is not that which feels, thinks and acts, but is the feeling, thinking and acting. This does not commend itself to an ordinary mind. But the author is reverent and actuated by noble purpose.

The Loom of Life. By F. N. Peloubet, D. D. pp. 64.

The Improvement of Perfection. By W. E. Barton, D. D. pp. 64.

The Inner Life. By J. H. Vincent. pp. 72. United Society of Christian Endeavor. Each 35 cents.

Three sagacious, friendly little religious treatises, admirably adapted to convince and stimulate. Dr. Barton's idea of a cumulative, progressive perfection is fresh and striking. Three fine examples of readable, timely and really stirring Christian literature.

Just to Help. By A. R. Wells. pp. 45. United Society of Christian Endeavor. 35 cents.

Verses designed to encourage and aid in the consecration of the daily life. Varied in subject and quality but similar in purpose. A pleasant little collection.

Parables for Our Times. By Woleott Calkins, D. D. pp. 160. Thos. Whittaker. 50 cents.

Interprets and applies five of Christ's parables—the Pearl of Great Price, the Talents, the Unjust Steward, the Good Samaritan and the Tares. Abounds in strong common sense and applies it to religion practically and effectively. Virile and impressive in manner. Thoroughly timely and wise except that to our thinking it condemns trusts too indiscriminately. Put it into the hands of your young people.

BIOGRAPHICAL

Life of Edward A. Lawrence, Jr. By Mrs. Margaret Woods Lawrence. F. H. Revell Co. \$2.00.

Theodore Parker. By J. W. Chadwick. Houghton, Mifflin & Co.

Letters of Matthew Arnold, 1848-1888. pp. 442. Edited by G. W. E. Russell. Macmillan Co. \$2.25.

The writer did not wish to have his biography written. His family, however, has not felt it unfair to him to let him tell the story of his life himself so far as his correspondence suggests it. This collection is voluminous and miscellaneous, revealing much of Arnold's strength and at times betraying his weaknesses. It is of great interest to a large class of readers and throws light upon many sides—some not generally appreciated—of his character and work.

The Private Memoirs of Madame Roland. Edited by E. G. Johnson. pp. 381. A. C. McClurg & Co. \$1.50.

A new, revised edition of a French classic which has long been out of print in English. The translation has been made from Bosc's original edition issued in 1793, and has been compared with that of a standard French edition. Madame Roland was so prominent among the Girondins that she has been called their soul. In these memoirs she attempts to vindicate her memory from the slanders uttered against her.

The Real David Harum. By A. T. Vance. Baker & Taylor Co. 75 cents.

David Harum appears to have been a certain David Hannum of Homer, N. Y. Mr. Vance demonstrates this and tells all sorts of entertaining facts about Mr. Hannum. An amusing little volume.

FICTION

Keels the Surf-Rider. By Rev. A. S. Twombly, D. D. pp. 402. Fords, Howard & Hulbert. \$1.50.

Her Boston Experiences. By Margaret Allston. L. C. Page & Co. \$1.25.

Until the Day Break. By J. B. Wilson. Charles Scribner's Sons. \$1.50.

The Infidel. By M. E. Braddon. pp. 444. Harper & Bros.

A romantic marriage followed by immediate widowhood, a sudden transition from poverty and obscurity to great wealth and social eminence, and the gradual passage under various influences from unbelief to Christian faith—these are the chief elements in this strong and entertaining tale. It is improbable in several ways but not incredible. It introduces John Wesley and his work prominently.

The Girl at the Half Way House. By E. Hough. D. Appleton & Co. pp. 371. \$1.50.
Graphic pictures of frontier life twenty or more years ago. The author has been in the scenes whereof he writes. The First Ball at Ellettsville is a delicious chapter. This ranchman wields a skillful pen and does a valued service in photographing a phase of life in the far West which belongs only to the past.

The Bennett Twins. By Grace M. Hurd. pp. 313. Macmillan Co. \$1.50.
A wholesome yet racy story of the experiences of two plucky young people trying to support and establish themselves in New York in artistic careers. They are Bohemians without any flavor of impropriety about them and their simple, touching and most amusing history is charmingly told.

A Little Girl in Old Washington. By Amanda M. Douglas. pp. 319. Dodd, Mead & Co. \$1.50.
The author's long practice enables her to picture graphically the Washington of the early years of this century. But her heroine hardly is a little girl. The book is a love story elaborately developed, as the writer's custom is, but high-toned, spirited and interesting as a study of old-time society.

The Idiot at Home. By J. K. Bangs. pp. 315. Harper & Bros. \$1.25.
Some true philosophy is here and there set forth in these pages under the disguise of the author's usual humorous style. There is a good deal of triviality and such comicality, when genuine, soon becomes tiresome. Yet in its peculiar way it is quite a book.

Ramona. By Helen Hunt Jackson. Two vols. pp. 310, 308. Little, Brown & Co. \$6.00.
A new very beautiful edition. Susan Coolidge has supplied its introduction, a sketch of the gifted author. Illustrated felicitously by Henry Sandham. There are numerous full-page photogravure plates as well as chapter-headings prepared specially for this edition. This edition is in cloth. Others more elaborately bound can be had for \$12 or \$15.

Northern Georgia Sketches. By W. N. Harden. pp. 305; **North Carolina Sketches.** By Mary N. Carter. pp. 313. A. C. McClurg & Co. \$1.00.
Two delightful little books. They deal with humble life in conditions some of which are vanishing. They are quaint, vivid revelations of the deeper feelings common to all men, and possess not a little literary merit in addition to their fidelity to human nature. They possess considerable sociological importance and are exceedingly interesting.

JUVENILE

The Century Book of the American Colonies. By E. S. Brooks. pp. 233. Century Co. \$1.50.
Divided Skates. By Evelyn Raymond. pp. 127; **Aunt Hannah and Seth.** By James Otis. pp. 109; **A Christmas Tree and Other Stories.** pp. 184. By Frances B. Dillingham. T. Y. Crowell & Co. Each 50 cents.

Three sprightly, elevating, delightful books for boys and girls. How some poor children were taken care of and how the care taking blessed the takers, and how the successive holidays of the year were signalized in one pleasant home are narrated. The volumes are prettily illustrated and bound.

Ednah and Her Brothers. By Eliza O. White. pp. 143. Houghton, Mifflin & Co. \$1.00.
Natural, breezy, diversified in the experiences narrated and enjoyable throughout.

Two Little Street Singers. By N. A. M. Roe. pp. 182. Lee & Shepard. \$1.00.
A touching little book which also stimulates to uprightness and mutual helpfulness. A story which children will read eagerly and by which they will be helped.

The Story of a Little Beech Tree. By Esther Harlan. pp. 52. E. P. Dutton & Co. 75 cents.
A pleasant blending of a natural and a personal romance with an infusion of religious suggestion. Very readable and decidedly impressive.

The Lobster Catchers. By James Otis. pp. 308. E. P. Dutton & Co. \$1.50.
A lively yarn for the boys about coast and fishing life. Will give landmen a good idea of some phases of existence at the shore. Handsomely issued. Will sustain the writer's popularity.

Aginaldo's Hostages. By H. I. Hancock. pp. 366. Lee & Shepard. \$1.25.
Takes the point of view of the Filipinos to a larger degree than most books. A story of adventure, based upon experience and observation in the Philippines, and somewhat sensational.

Josey and the Chipmunk. By Sydney Reid. pp. 301. Century Co. \$1.50.
Comical and fascinating. One of the best of the animal books for children. The creatures act and talk like people very naturally and entertainingly, and they make plenty of excellent fun. Fine pictures abound and the book will be a sure favorite this season.

The True Annals of Fairy-Land. Edited by William Canton. pp. 366. Macmillan Co. \$2.00.
A considerable collection of fairy stories, told with aptness and illustrated daintily. A few stories are familiar but most are fresh. The book is one of the most attractive of its sort which we can recall.

The Home of Santa Claus. By George A. Best. pp. 188. Cassell & Co. \$1.50.
A fantastic conception well carried out. A jolly book for the little people. Illustrated freely and well.

Granny's Wonderful Chair. By Frances Browne. pp. 192. E. P. Dutton & Co. \$1.50.
Another nice book of fairy tales. Published first over forty years ago, and this is at least the ninth edition. In the literature of the fancy it is an accepted favorite. It has good pictures.

MISCELLANEOUS

The Strenuous Life. By Theodore Roosevelt. pp. 225. Century Co. \$2.00.

The "Machine" Abolished. By Dr. C. C. P. Clark. pp. 196. G. P. Putnam's Sons. \$1.00.

The Monitor and the Navy under Steam. By Lieut. F. M. Bennett, U. S. N. pp. 369. Houghton, Mifflin & Co. \$1.50.

Expansion. By Josiah Strong. pp. 310. Baker & Taylor Co. \$1.00.

A stirring book. Plainly and earnestly advocates expansion in a patriotic and Christian spirit. An argument hard to be answered. Points out the reasons why, quite apart from selfish greed, we need new foreign markets; what the new world life is to be and our relation to it. Argues that the time has passed when people had the right to live as they pleased, and that we have no creditable alternative except to recognize facts, accept our new responsibilities and rise to our duties. As temperate and discriminating as it is positive and frank. Adapted to make a wide and lasting popular impression.

The Boers in War. By H. C. Hillegas. D. Appleton & Co. \$1.50.

Eulogizes the character and deeds of the Boers. Says little of their discreditable peculiarities. Doubtless tells the truth but by no means the whole truth. Explains the Boers' manner of warfare and how so few have been able to check such large forces of the British. Interesting and not to be omitted from collections of the literature of the South African war.

Old Landmarks and Historic Personages of Boston. By S. A. Drake. pp. 484. Little, Brown & Co. \$2.50.

A new, carefully revised edition of an invaluable volume which has long been a standard. Others have undertaken a similar work and have done it well. But Mr. Drake's book never has been surpassed. In comprehensiveness, accuracy, abundance of illustration and interest of every sort it is an honor to its author and to the city. This edition will give it a new lease of popularity.

Travels in Tartary, Thibet and China. By M. Hue. pp. 342. Open Court Pub. Co.

This is the handsomest edition of this quaint, entertaining old narrative—the time of the travels is 1844–46—which we ever have seen.

Twelve Great Artists. By W. H. Downes. pp. 172. Little, Brown & Co. \$1.00.

Intelligent criticism and agreeable comment upon Hals, Rembrandt, Rubens, Fortuny, Homer, Innes, La Farge, Sargent, etc. Enjoyable and useful. The author is art critic of the Boston Transcript.

The Story of the Alphabet. By Edward Clodd. pp. 209. D. Appleton & Co. 40 cents.

A concise statement by an expert scholar of the development of letters. Up to date and upon controverted points gives evidence and leaves the reader to decide for himself. Illustrated and neatly printed. Belongs to Library of Useful Stories.

A Commercial Geography. By J. N. Tilden, M. D. pp. 200. T. R. Shewell & Co. Boston.
Brief but comprehensive. Well planned and suited admirably to its end.

Economics of Modern Cookery. By M. M. Mallock. pp. 378. Macmillan Co. \$1.00.

A new edition of an English book which was entitled *A Younger Son's Cookery Book*.

The idea of the title was that younger sons setting up housekeeping would have smaller incomes than the homes of their childhood and would need to provide tables of the sort to which they had been accustomed, but with greater economy. It contains a large number of recipes, with intelligent instruction in methods of cooking and knowledge of the composition and value of foods.

First Aid to the Young Housekeeper. By Christine T. Herrick. pp. 195. Charles Scribner's Sons. \$1.00.

A companion volume to the cook-book just mentioned, giving useful practical suggestions as to purchasing foods, managing kitchen and laundry and administering domestic affairs of the household.

Womanly Beauty of Form and Feature. By Albert Turner. pp. 256. Health-Culture Co. \$1.00.

Offers considerable good advice.

Notes

Eben Holden, which we commended a few weeks since, has reached its fortieth thousand and the demand for it shows no sign of abating.

The Bookman seems to demonstrate that Poe's poem, *The Raven*, was anticipated with surprising exactness by one Kia Yi, a Chinese poet of the year 100, whose production the eminent American scholar of Chinese, Dr. Martin of Peking, has translated.

All interested in the language of signs will like to see that attractive and servicable little publication, *The Lord's Prayer in the Sign Language*, by Prof. A. S. Clark of Hartford, Ct., who accompanies a series of illustrative pictures with a brief explanation of their successive meanings. It is issued for fifteen cents by the Connecticut Magazine Co.

The National Portrait Gallery in London has obtained from Mr. and Mrs. Edmund Gosse a life-size portrait of Robert Browning, the companion to that of Mrs. Browning which has been in the gallery for some time. It is in black chalks and was done at Rome in 1859 by Field Talfourd. It bears upon its base a sentence or two in Browning's handwriting.

Ralph Connor, the novelist, author of *Black Rock*, *The Sky Pilot*, etc., is Rev. Charles W. Gordon, pastor of the church of St. Stephens in Winnipeg. He is the son of a Congregationalist mother, Mrs. Mary Robertson Gordon, who once taught philosophy at Mt. Holyoke and declined the principalship of that institution in order to marry a Canadian minister. She was a cousin of Prof. W. Robertson Smith. The novelist is a graduate of Toronto University and supported himself throughout his college course. The *October Critic* has his picture.

Comment on Our First Christian World Number

The Congregationalist, now in the eighty-fourth year of its vigorous life, commences with the Oct. 4 issue a "first of the month number," under the supplementary title of *The Christian World*. This enlargement once a month affords an opportunity for treating current subjects more at large than was possible under previous limitations of space. The change will only tend to make *The Congregationalist*, if possible, a more welcome visitor to its large body of subscribers.—*Cambridge Tribune*.

Hereafter "the first of the month number" of *The Congregationalist* is to carry the additional title *The Christian World*, and this number will be enlarged and improved so as to note the most important news of all denominations of Christians. *The Congregationalist* has always been progressive and liberal rather than sectarian, and *The Christian Work* most heartily and cordially welcomes this new evidence of its enterprise and usefulness.—*The Christian Work*.

From the Chinese Mission Field

Providential Incidents in Peking

Mrs. Chauncey Goodrich, in her letter to the American Board officials describing the incidents of life in the British legation during the siege of Peking, says:

"While certain thoughts are still fresh in mind, I think I cannot do better than to write them down, gratefully acknowledging a special divine Providence, which in a wonderful series of events has guided and defended us.

"First and notable among these events is the permission to bring our Chinese converts with us to this place. It seems the more wonderful, as it was so absolutely denied us at first. Then, suddenly, and in a very gracious way, they were allowed to come. Pleading prayer has a marvelous power still. What else saved them? Through all the perilous times since then we have been happy, because we should live or die together.

"But there is an aspect of their coming which was not foreseen by any one. It was thought their coming would be a great drag upon us, and imperil the foreign community. On the contrary, their coming has been our salvation. The Chinese men and boys have made quite a little army, and under the superintendence of fo eigners (chiefly their pastors) have built our fortifications, dug our trenches, working by night and by day, often with the bullets flying about them; while a few have shouldered the rifle and stood as sentries in exposed places. A considerable number have worked under a sanitary committee, keeping this great legation, with its 883 people, sweet and clean. Others have cared for the other legations and the special quarters of many of the Chinese. The work of sanitation alone for some 2,500 people in a Chinese city is very considerable, and is of the utmost importance in a siege. Meanwhile, our small contingent of marines and volunteers could themselves attend to sentry duty and to fighting. Under God it has been our salvation. . . .

"It seems like a very special Providence that not one of our missionary body has been killed and almost no one injured. The bullets have rained upon us from every quarter by the thousand, often dropping at our feet. Spent balls have twice struck different members of my family. Once a three-inch ball struck the ground a little in front of me, first plowing its way through the crosspieces of a cart. Once I was rudely awakened at night by bits of glass sprinkled over my face. The ball, coming in at the window, lodged on the next bed, but injured no one. Such have been common experiences. The bullets were always whistling about us and often the shell flying over us with the shriek of a fiend. Some have been in positions of great danger and almost miraculously saved. That such a body of men and women and children should all be alive after such a siege of two months' duration must be set down to a special divine care."

The Treatment of the Native Christians

The Hongkong correspondent of the *Chicago Record* thus describes the treatment received by a native Christian in Ping-Nam on the West River:

"Among the native Christians was a man of middle age who was a colporteur for the American Bible Society and who made constant journeys to the neighboring towns and villages to sell his books. He happened to be on one of his tours last month when the authorities of Kwangsi received the cry from Peking of 'down with the foreigner.'

"Accordingly, when he reached Hing-Yan-Fu he was set upon. His books were taken from him and burned before his eyes; his money and clothes were stolen and he was

bamboozed till blood flowed profusely from his lacerated flesh. After a severe struggle he managed to get away from his torturers and ran almost nude to the yamen for assistance. Instead of being succored, however, he was at once formally charged with an offense against the law, bound in heavy chains, beaten across the legs with a bamboo till he could scarcely stand, and then hurled into prison to the delight of the assembled mob. Toward the end of the next day the soldiers appeared and publicly aimed blows at him with their fists, sticks and bamboos till he fell exhausted and was dragged from the prison to the street like a vanquished bull from the arena. There in the blazing sun he was left for a few hours, when the soldiers took him, among other prisoners, down the river in a boat. When they reached Lan-Chau-Fu the magistrate in whose charge they were placed behaved very kindly to the colporteur. He at once ordered the chains to be taken from his neck and legs and his wounds bound up. After being attended to for some little time he was sent home."

The Work of Women

The *Japan Mail*, commenting on the clamor that is arising in the Occident and Orient relative to the desirability of women engaging in missionary work in China, so terrible has been their treatment during the recent massacres, has this to say:

"We can scarcely indorse the principle to which certain writers lend their support, namely, that every missionary should be celibate, for it admits of no question that immense good has been done by ladies in the field of propagandism. Indeed, for our part, we are strongly in favor of allowing women to take their due share in missionary work. But when, in 1885, the China Inland Mission began to employ a number of girls and women who had not received any training or given any indication of possessing the necessary qualifications, who undertook to support themselves on salaries so small that hardship and suffering were inevitable, who went into the interior without any protection of any kind, and who often adopted methods of propagandism that must have perplexed and even shocked the Chinese, it seemed to all thoughtful onlookers that a great and unwise risk was being taken. We wrote very strongly on the subject in 1886, and our only wonder is that trouble did not occur much sooner."

Notes

Rev. Chauncey Goodrich of the Tung-cho College, writing to the Congregational church in Hinsdale, Mass., says that while Mrs. Goodrich and the children are en route to their home in this country, he will go to Shanghai and spend the winter in Bible translation work.

Rev. Mark Williams of the Kalgan station of the A. B. C. F. M., just before starting for New York to St. Louis to attend the meeting of the Board, was asked: "Do you think there is any permanent future for China as an independent nation?" He replied: "I don't see why there shouldn't be. The Chinese government is not in as weak a condition as some people suppose. Of course, it has never been really efficient, but if the nations are in earnest in regard to leaving the country to itself I think the government is perfectly capable of restoring order. If any attempt is made, however, to garrison it or to maintain soldiers anywhere within its borders by foreigners, there is sure to be trouble."

Sorrows, because they are lingering guests, I will entertain but moderately, knowing that the more they are made of the longer they

will continue; and for pleasures, because they stay not and do but call to drink at my door, I will use them as passengers with slight respect.—*Joseph Hall*.

Appreciative Words From Our Friends

So many spontaneous expressions of satisfaction with our first Christian World Number have reached us that we are constrained to present herewith a few. We withhold the names of the writers, though we presume that in most cases they would be willing to have them used, but not having communicated with them we do not feel at liberty to do more than quote their kind words.

Heartiest congratulations on the step you are taking with the paper.

It is full of valuable and attractive things. The Oberammergau illustrations are excellent.

I write to congratulate you on the Christian World issue, which is certainly very fine and ought to be very popular.

I like it very much, and I believe it will be a great improvement on an already good paper. I do not believe there is anything better now published.

I enjoyed much your first issue of the Christian World. It was a happy conception, grandly carried out. It must prove itself an indispensable friend in every home into which it enters. I read many descriptions of the Passion Play, but none so intelligent and vivid as the one in that paper, with such excellent cuts so finely printed.

I can't help saying "Well done" as I finish the Christian World. The last number of your paper is without exception the best one you ever issued, in my judgment. *The Congregationalist* has been coming to our house ever since I can remember, and in all that time it was never better than today. It is one of the few papers that I cannot do without.

By your catholic spirit you have long been showing that the true spirit of Congregationalism is the catholic spirit, and this new departure is indeed no departure at all, but simply a new manifestation of the old life. He who has the deepest faith in his own principles is just the one to have the broadest and best appreciation of those of his neighbor.

I cannot refrain from writing a word of congratulation on your Salutory in the Christian World number of *The Congregationalist*. It exactly fits the ideas I have had for some time of what I might call the forward movement in Congregationalism. It has often seemed to me that with our New Testament polity we were missing our mission to the Christian world at large. At last you have struck it.

As a student of denominational movements and a reader of many religious papers, I note with interest and appreciation your new departure in the Christian World Number. Of especial interest to me personally are the denominational outlooks, but every loyal Congregationalist ought to be proud of a paper that is so fully in the lead in religious journalism. Don't tell anybody, but *The Congregationalist* is by far our best denominational paper and the peer of any religious journal.

You will receive many congratulations upon the appearance of the first Christian World Number of *The Congregationalist*, but I want to add my personal word of appreciation of the result of your labors. It seems to me to be well-nigh perfection in the direction towards which you strive. This will surely mark a long step in advance and will certainly place *The Congregationalist* upon a higher plane than it has ever held before. Our churches ought to appreciate the untiring labor which such a paper demands on the part of its staff.

Our Readers' Forum

JOHN CALVIN'S VIEW OF GOD IN NATURE

Turning over the pages of Professor Paine's *Evolution of Trinitarianism*, I came to the following paragraph on page 264, where he is setting forth nature as a medium of divine revelation:

It is certainly remarkable how little appreciation theological writers of the old school had of the religious aspects of nature. John Calvin lived in Geneva, surrounded by some of the grandest and most beautiful scenery in Europe. Mt. Blanc was in full view from his windows, yet there is not an allusion, so far as I know, to those "wonderful works of God" in all his voluminous writings. To him this world was simply a place to stay in, not a temple illumined with the Shekinah of God's presence.

With no little astonishment have I read the passage quoted above, since for many years my delight has been in the many paragraphs of Calvin's *Institutes*, wherein that theologian sets forth nature in its material forms as a medium of divine revelation and expresses his remarkable appreciation of the religious aspects of nature. He may not have been so insensible to the grandeur of Mt. Blanc, as seen from Geneva, as Professor Paine infers from the absence of any allusions thereto in his writings. But he believed and wrote that God is first manifested in the structure of the world, and that the genuine order of nature is designed to lead men to the knowledge of God.

I would refer, first of all, to the fifth chapter of Calvin's *Institutes*, which bears the following title: "The knowledge of God conspicuous in the formation and continual government of the world." This title itself is significant. But Calvin's words are certainly remarkable.

God hath not only sown in the minds of men the seed of religion, already mentioned, but hath manifested himself in the formation of every part of the world, and daily presents himself to public view, in such a manner that they cannot open their eyes without being constrained to behold him. . . . On all his works he hath inscribed his glory in characters so clear, unequivocal and striking that the most illiterate and stupid cannot exculpate themselves by the plea of ignorance. . . . Whithersoever you turn your eyes, there is not an atom of the world in which you cannot behold some sparks at least of his glory. But you cannot at one view take a survey of this most ample and beautiful machine in all its vast extent without being completely overwhelmed with its infinite splendor.

Much more of this sort does Calvin say in that same fifth chapter, citing in confirmation of what he says passages from the Psalter and from St. Paul. He even writes, "I confess, indeed, that the expression, that nature is God, may be used in a pious sense by a pious mind." And again: "If we inquire the reason that induced him first to create all things and now to preserve them, we shall find the sole cause to be his own goodness." And again:

Whence we conclude this to be the right way and the best method of seeking God; not with presumptuous curiosity to attempt an examination of his essence . . . but to contemplate him in his works, in which he approaches and familiarizes, and, in some measure, communicates himself to us.

It is only because men are inattentive to these obvious testimonies, Calvin says, that they derive no advantage from "the clear representations given by God in the mirror of his works." In the sixth chapter of the *Institutes* Calvin shows how God has added the light of his Word to that of his works:

For as persons whose eyes are by any means become dim, if you show them the most beautiful book, though they perceive something

written, but can scarcely read two words together, yet by the assistance of spectacles will begin to read distinctly, so the Scripture, collecting in our minds the otherwise confused notions of Deity, dispels the darkness and gives us a clear view of the true God.

In the fourteenth chapter of the *Institutes* are to be found striking passages in a similar strain.

Let us not disdain to receive a pious delight from the works of God which everywhere present themselves to view in this very beautiful theater of the world. For this is, in the order of nature, the first lesson of faith, to remember that, whithersoever we turn our eyes, all the things which we behold are the works of God. . . . He has thus wonderfully adorned heaven and earth with the utmost possible abundance, variety and beauty, like a large and splendid mansion most exquisitely and copiously furnished. . . . Indeed, if we wished to explain how the inestimable wisdom, power, justice and goodness of God are manifested in the formation of the world, no splendor or ornament of diction will equal the magnitude of so great a subject, and it is undoubtedly the will of the Lord that we should be continually employed in this holy meditation; that while we contemplate in all the creatures, as in so many mirrors, the infinite riches of his wisdom, justice, goodness and power, we might not only take a transient and cursory view of them, but might long dwell on the idea, seriously revolve it in our minds, and frequently recall it to our memory. . . . There are as many miracles of divine power, as many monuments of divine goodness, as many proofs of divine wisdom, as there are species of things in the world, and even as there are individual things either great or small.

In the light of such passages, Professor Paine's statement concerning Calvin seems quite unfounded and erroneous. It is to be hoped that his labored book contains no more serious misrepresentation.

Let me simply add that respect for Calvin rather than any least disrespect for Professor Paine's work has prompted this bit of criticism. Having found more satisfaction in Calvin's *Institutes* than in the writings of any other single theologian except Origen, I am not indifferent to misrepresentations of him. No great theologian, not even Gregory of Nyssa, nor yet Basil nor Ambrose has more distinctly and eloquently set forth nature as a medium of the revelation of God's power and wisdom and goodness than John Calvin.

Hartford, Ct.

EDWIN P. PARKER.

GOOD STUFF FOR HARD FIELDS

Some of the "fathers" in the church are fearful that the young men giving themselves to the Christian ministry in these days are lacking in consecration. Here is an extract from a letter written to me last winter by a member of the Graduating Class of one of our Eastern seminaries, which throws a little light on this point:

I want to be considered as one who is looking for an opportunity to work in North Dakota, if that seems to be the right place for me. I am not looking for a big place, nor for the luxuries of life, but for a place where I can work and do good and grow. If you can help me to find a place to work, I shall try to show myself not unworthy of your help and of the work of the Lord. Can you kindly inform me about the number of vacant pulpits and of ministers who are seeking charges in North Dakota?

The above modest letter was from one of the best equipped and promising men of a large Graduating Class. I am also pleased to be able to say that this young man is at work in North Dakota, and from the way he is taking hold in a hard field he gives promise of "growing up" with this new state.

These young men who are just coming into

the ministry may not use the phraseology of the "fathers," but show the same spirit of devotion and are as much the stuff out of which martyrs are made as those of a former generation.

GREGORY J. POWELL,
H. M. superintendent for North Dakota.

THE MERIT OF THE DISPENSARY SYSTEM

Allow me a few words in reference to the article, *The Maine Law*, in *The Congregationalist*, Sept. 20. I agree with it fully. The time has come for revision and correction of the liquor laws.

The dispensary law of South Carolina, and of other places at the South, is essentially the Maine law, with one important change, other items being in details, which can be made to suit varying conditions. This one important and essential change is the omission of the restriction of the sales to medicinal and chemical purposes only, etc.—that is, the buyer is left to determine the use. In other respects the laws are the same: All liquors owned by the state or municipality, handled and controlled by state commissioners and local officers, all on salary and under bonds; no saloons or public drinking places; all private persons or parties prohibited from handling or selling, and all drinking on the premises where sold forbidden; but still any one may buy and drink pure liquors at low price—any one, except those whom the law and the commissioners or officers shall prohibit.

The Maine law could be amended in two respects, so as to make it conform to the above. (1) Omit the restriction saying sales shall be only for medicinal and chemical purposes, etc., and let that be the general form of the law so amended. (2) Let each county, city or other locality, at its option and by majority vote, say whether the sales shall be restricted to medicinal and chemical purposes, etc. Let the other parts of the law—state commissioners, town agents, etc., and the purchase and sale—be as now, with perhaps details which the South has adopted, or which might seem best.

After long years of study and observation I have fully reached the conclusion that the South Carolina law or the Maine law thus amended is the coming law.

I have just received a letter from ex-Governor Evans of South Carolina, who was the compiler of their dispensary system, in answer to one from myself. He says: "Our election is practically over (Sept. 10) and the dispensary law has been sustained by a larger majority than ever before. Three-fourths of the members-elect to our next general assembly are pledged to support the law as it now stands and there will be no change at all. This, in my opinion, will be the last stand that will ever be made by the opposition, and you need have no fear of the repeal of the law in this state within the next twenty-five years or, in my judgment, ever. Our people are well satisfied and, in my opinion, the law never can be an issue again in politics."

This is saying much for a law that has now been in operation since 1892, that has banished the saloons and their accompanying and fearful vices and that has, by official figures, reduced the gross and worst evils from fifty to sixty per cent. It is the coming law. The saloon must go.

Rochester, Minn.

JOHN EDGAR.

'Tis much the doctrine of the times that men should not please themselves, but deny themselves everything they take delight in—not to look upon beauty, wear no good clothes, eat no good meat, etc.—which seems the greatest accusation that can be made upon the Maker of all good things. If they are not to be used, why did God make them?—John Seldon.

Passing and Permanent in Connecticut

Consulting State Editors: Rev. Messrs. Lewellyn Pratt, D. D., Norwich; J. W. Cooper, D. D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Salisbury

The Local Option Issue

The annual struggle for no license is over. It took place Oct. 1, and the results can now be tabulated. The canvass presented the usual features of tact and no tact. In Huntington a badge was given to each Sunday school scholar with the inscription, "Vote No License and Protect Me." Nevertheless, the town went for license by 133 majority. In North Canaan a stiff fight resulted in an increase of the "no" majority from forty-six to seventy. Canaan came within one of it, and lost. Kent changed from "yes" to "no" by a narrow margin, the pastor leading the forces. Not every town voted on the question; eighteen that voted on the matter last year left it out of the call warrants this time. Some of them have definitely settled it one way or the other. Little can be expected of a large city like Waterbury, where the revenue from liquor licenses the past year was over \$71,000. Some resentment was stirred up at New Haven over the proposal of a liquor firm in Philadelphia to desecrate the name and seal of Yale by affixing both to a brand of whisky. But it did not reverse the policy of New Haven at all. On the whole, the friends of temperance scored a gain. The towns voting now stand: License 72; no license 90. In 1899 they stood: License 73; no license 89. Six towns held no election at this time.

A Decade of Growth

The Census Bureau has just broken silence and announces that our little state has made a handsome gain of 162,000 souls, the sum total standing at 908,355. This is a faster rate of increase than ever but once before noted—nearly twenty-three per cent. However, it is not all Congregational material. Ten years ago there was not a single Hebrew in Montville, while today there are fifty-three such families in the town. A peculiar feature of our growth is the invasion of the country and hamlets by foreigners. The figures on the state wealth are expected to show still greater gains. In four years only the increase in savings bank deposits has been \$31,000,000. The state finances, too, are very prosperous. The gain to the state in cash the past year is about \$345,000, and the balance on hand for the beginning of the fiscal year exceeds \$1,050,000. However, this is not all or largely consecrated money. Some even that is "corban" is given a strange direction. A Christian man in Hartford recently left a legacy of \$8,000 to combat belief in immortality, which, as applied to everybody, he declared in his will was "the most dangerous of human doctrines." One might say of Connecticut, Many men of many minds, many dollars of many kinds.

The Permanence of the Church

The 200th anniversary at Haddam, the quarto-millennial at Middletown and the installation at Stratford coincident with its 261st anniversary accentuate the permanence of the church of the Lord

Jesus Christ. Workers come and go, generations pass on, the centuries roll by, but the church abides, the foundation of God standeth sure. Everything emphasizes change. We are in the midst of a restless age. The fashion of this world changes, but the things of God abide.

The Quintessence of the Litchfield Northwest

BY JOHN CALVIN GODDARD, SALISBURY

For its thirty-third meeting the conference accepted the invitation of a hale old church of 159 summers doing business at South Canaan. Few would have imagined that the sanctuary sheltering us was built by aid of a lottery, but so it was in what we call "the good old days," and the good old fathers counted the proceeds with joy and ordered a big jorum of rum and brown sugar to aid in "the raising." They washed their hands of responsibility by quoting Solomon, "The lot is thrown into the lap: the whole disposing thereof is of the Lord."

Our twelve churches are all provided with pastors, whose present term ranges from sixteen years to two, averaging six years and eight months, or a full year longer than the average in the state. Additions were seventy-nine, or twenty-three more than in 1899. Nevertheless revision of rolls, especially at Sharon and Ellsworth, decreased the net number from 1,553 to 1,537. The fifth year reports showed that the whole ecclesiastical property of the conference has increased in five years by \$42,000 and now stands at \$221,000.

Under the head of Public Spirit, it was reported that in Sharon a hospital for children, delightfully called The Bobolink, is maintained, and a family had presented the town with a furnished house for its poor; North Canaan made a fine park and grading about its station at a cost of \$2,000; Cornwall dedicated a monument to Gen. John Sedgwick, is agitating good roads and good government and has collected through its pastor above 400 books and articles bearing on the town; Salisbury has added a wing to its beautiful library, and a lady in town has presented an \$8,000 school building to her district; Norfolk sets the pace for all this region in her public functions, concerts, choral unions, university club, tournaments, missionary teas, with free library, free gymnasium and free giving generally.

Ellsworth celebrated the centennial of her society July 3, Warren her sesqui-centennial July 13; Salisbury will celebrate the centennial of her church building Nov. 30. As to temperance, we have gained one town for no license, Kent; have now five against and three for license; net majority against is 103, or two more than last year. It is a great apple year, brethren, look out! A great deal turned on the fall of an apple when Isaac Newton was seated in his orchard. A great deal more of a fall turned on the apple when Eve was seated in her orchard. But the apple is responsible for more falls than these when ten cents worth of juice will suffice for the sin that doth so easily beset us.

North Kent's Y. P. S. C. E. has builded and paid for a chapel this year, a remarkable achievement in Endeavor life. East Canaan took the banner of the S. S. Union for best attendance in proportion to numbers during the year. Salisbury has a young men's class that supports a native pastor in India; in nine years it has given \$349. Cornwall reached her highwater mark in benevolence this year.

Norfolk and Salisbury have joined the forward movement, and have a missionary each. The last three churches, with Pilgrim of South Canaan, Falls Village, Kent, Cornwall Second and Sharon, give to each of the seven societies.

As to spiritual interest, Norfolk has received nine members this year, Salisbury ten, East Canaan eighteen, Cornwall Second eighteen, Pilgrim twenty. Part of the last named were dismissed by letter from four denominations and ten different churches. At Ellsworth the pastor, in speaking of the many transients "who come from Erebus and go to Nox," remarks, pathetically: "It is hard to boil water by making a fire under a running stream."

Upper Litchfield is famous for noble mountains and lovely lakes, but its chief charm lies in its hill parishes, each "beautiful for situation . . . on the sides of the north, a city of the great King."

Bicentennial of the Haddam Church

The power of the country church in the religious life of the nation was made manifest in the celebration at Haddam, Oct. 17, of the 200th anniversary of the organization of the first church in the town. Here it was that Dr. David Dudley Field, father of the famous Field family, held two pastorates, besides one in the daughter church at Higganum, and the air is full of stories of the parson and his more famous "boys."

The chairman of the day was Cephas Brainerd, a prominent New York lawyer and son of this church. Dr. T. T. Munger of New Haven, a direct descendant told of Our Longest Pastorate, that of Rev. Eleazar May, which lasted from 1756-1803. Aaron Cleveland, an ancestor of ex-President Cleveland, was pastor from 1739-45, and the ex-President contributed a courteous letter.

Among other addresses, besides that of the chairman on The Day We Celebrate, were The Revival Era by the pastor, Rev. E. E. Lewis, The Homes of the Pastors by Miss Eveline Brainerd, The Early Missionaries by Rev. D. B. Hubbard, himself a namesake of David Brainerd, who is certainly Haddam's greatest contribution to the Church of Christ.

For the daughter churches, Rev. Francis Parker spoke for East Haddam, organized in 1704, Deacon H. M. Selden for Haddam Neck (1740), Rev. W. J. Tate for Higganum (1844). Congratulations were received from all the Protestant churches in town, from the oldest churches through Rev. Dr. A. W. Hazen and from the Middlesex Conference through Dr. E. A. Burr. The Early Settlers and Their Homes were delineated by R. U. Tyler, The Deacons, by "one of them," Dr. McHazen. Reminiscences were given by E. W. Hazen, J. N. Wright, Charles May, Dr. A. S. Chesebrough and Rev. S. W. Robbins.

The present pastor, Rev. E. E. Lewis, has been with the church twenty-nine years, during which he has received 110 members, of whom fifty-nine remain. Almost three-quarters of the membership to whom he came have been removed by death or letter. A new generation has grown up.

One of the pleasantest features of the occasion was the presentation of a new pipe organ by Cyprian S. Brainerd, Jr., of New York, in memory of his father, who was deacon for thirty-three years and for fifty years chorister, and whose greatest wish was to see a pipe organ in the old church. The church has recently received a legacy of \$2,000 at the hands of Omer Arnold, whose boyhood home was in Haddam.

T. C. R.

In New Haven Churches *

Despite his determination to retire at seventy, which was known to the older members, Dr. Munger's resignation as pastor of the United Church came as a complete surprise. His good health and vigor of mind have not suggested the slightest weakening in his work. The responsibilities of this pastorate, however, are heavy and the duties exacting. The church has succeeded in being a home for all classes. The Sunday school has an average attendance of over 400. On Sunday afternoons a service for mothers who find it difficult to attend in the morning has proved successful. This, however, requires extra work from the pastor. For some years Dr. Munger has had an assistant, but even with this help it seems best to him to give up his active duties at the time he had himself appointed.

Plymouth Church is soon to listen to an interesting course of five lectures by its pastor, Dr. McLane. During his recent travels through Europe, Egypt and the Holy Land Dr. McLane collected a large number of views, with which he will illustrate his description of the trip.

At Dixwell Avenue eighty-four new members have been added since Jan. 1, and \$325 have been raised for repairs on the church. The adoption of individual communion cups has met with warm approval. F. Q. B.

Two and a Half Centuries in Middletown

Mattabeseck was its former name and it included, besides the Middletown of today, Portland, Cromwell, Chatham and Middlefield when it came into existence 250 years ago. At the celebration, Oct. 10, Prof. John Flske of Cambridge, whose mother and boyhood belong to this city, delivered the historical address. In opening he said, "The history of Connecticut is in time longer than that of Rome, twice as long as that of Greece and stretches over a period equal to one-fourth the time since Alfred the Great. Connecticut owes her settlement in part to the religious and political dissensions of the Massachusetts colonists." The poem, Building unto God, was written by Judge D. J. Donahue, and the hymn written for the occasion by Prof. Richard Burton was sung to the tune of Nuremburg.

The Religious Life of Middletown was treated by Rev. F. W. Greene of the South Church, and was an able summary of the struggles and triumphs of the early settlers. Prof. W. N. Rice of Wesleyan spoke on The Education of Middletown. President Raymond of Wesleyan, himself a veteran, spoke on the Civil War, and Prof. Samuel Hart of Berkley Divinity School made the closing address.

A large boulder, which has been erected on the site where the first religious meeting was held, bears bronze tablets inscribed with the names of the earliest settlers. R.

A Pastorate Ended

Rev. Edwin W. Bishop, for the last two years pastor at Stafford Springs, closed his work there Sept. 30 and began service with South Church, Concord, N. H., Oct. 7, as the successor of Dr. H. P. Dewey. His former people rejoice that he was called to minister to them even for so brief a period; for, besides being a preacher of exceptional power, he is a man of rare executive ability and strong in every department of church work. Under his leadership the material condition of the church has greatly improved, its spiritual life has been quickened and raised to a higher plane. The old bell has been replaced by a new one, the edifice inside and out has recently been improved at large expense and twenty-one souls have been added to the membership. He leaves the church in a flourish-

ing condition, the best in its history of fifty years. C.

Welcome and Farewell

A reception was held at the Asylum Hill Church, Hartford, to say good-by to Rev. J. H. Twichell, who is just starting on his vacation, to be spent in Italy in company with his daughter, Miss Harmony Twichell, who recently graduated as a trained nurse. The meeting served, too, as a welcome to Rev. J. H. Roberts, just returned from China to his home in Hartford. In 1887 the Asylum Hill Church presented a bell and belfry to Mr. Roberts's church in Kalgan—the church which was burned in June when the city was sacked by the Boxers. The letter of thanks, which he exhibited to the donors, was a marvel of rhetoric and red paper, but very graciously acknowledged the gift and was signed by all the members of the church. T.

The New Pastor at Ridgefield

Rev. Andrew W. Gerrie, who began work here Oct. 1, is a Canadian by birth and of good Scotch stock. He was educated in McGill University and the Congregational College of Montreal. After several years' ministry in Manitoba he spent a year in post-graduate work at Yale Divinity School, going from there to the First Church in Torrington. Here he stayed seven years, resigning in July, 1899, to take a year abroad in travel and study. He is about forty years old, a deep thinker and a solid, substantial preacher. His resignation in the former field met with universal regret, and he carries to his new pastorate large equipment for successful work. C.

A Question for Burglars

Whitneyville has had its building burglarized. We can understand that the intruders might find useful articles in the missionary barrel, the Dorcas Society's trunk and the janitor's tool chest. But what possible comfort or cash could they get from the pastor's question box, which they left broken and empty?

Tangles

83. CONUNDRUM

When bold Comanche, Sioux or Greek
Was in the mood to scalp his fellow,
His copper skin he'd thickly streak
With brilliant red and glowing yellow.

The footlight maid, with art more fine,
Lays on the paint as thick, no doubt,
But with an opposite design—
Why does each get the colors out?

MAEEL P.

84. DOUBLE LETTER ENIGMA

(One letter from each word in capitals will name the subject of this biography; a letter from each quoted word his most popular work.)

Our COUNTRY has never produced a writer whose works have "created" a more favorable impression abroad. WHATEVER may be said of other writers of "this" nation, it CANNOT be denied that his CHARMING "stories" are more popular with foreign critics. He was "descended" from an old English FAMILY, his paternal ANCESTOR having emigrated to this "country" in 1530. His "grandfather" was one of the PRIVATEERS of the "Revolution."

The subject of this BRIEF sketch was born in 1804. As a youth he was given to meditation, and his "principal" enjoyment was found in SOLITARY walks in the woods. Graduating from college in 1824, he continued the writing begun in student days. Many manuscripts he "destroyed," HOWEVER, as

his taste was hard to please and he was not SATISFIED with the "productions" of his youthful genius. In 1828 a composition was printed anonymously, but it was UNWORTHY and sank into obscurity. In time other productions followed, but from a pecuniary STANDPOINT they were not successful. For several years he HELD a minor government position, and after retirement he wrote one of the century's masterpieces, which will endure FOREVER. Other "tales" came from his pen, but his fame rests chiefly on the one romance, which is REMARKABLE for the subtlety of the "writer's" imagination and his keen insight into human emotions.

Several years of his later life were spent abroad, a "political" appointment making necessary his residence in an IMPORTANT European city. He returned to his "native" land in 1860, but his health declined and death ensued four years later. His body was laid in a "beautiful" cemetery in an Eastern city, where years before he used to meditate under the trees.

His MEMORY will ever be cherished, and his literary results will endure as long as man reads the beautiful and the "instructive." ELLSWORTH.

85. ENIGMA

By the lapse of the years as they vanish
Many wonders are wrought in all things,
And the touch of Old Time, the magician,
With the consequent mystic transition,
May be seen in a partial recounting
Of the things which added age brings.

1. "A discal mass or little ball"
With age "an act of plunder" call.
2. A "quantity" may thus be made
A "fee which is for coining paid."
3. A "heap" of any matter take,
A "form of kneading" from it make.
4. A "bank across a running stream"
With age a "detritment" will seem.
5. A "burden" now, in after years
"The act of packing goods" appears.
6. "A little rope" with age presumes
To grow—the plural form assumes.
7. Some "food upon a table set"
Will change into a "missive" yet.
8. A "timber" will with age avail
"The charge on letters sent by mail."
9. A "haven" given age in sport,
"A sailor's wages while in port."
10. An "avenue," unlike the rest,
Remains the same with age's test.

HYPERION.

86. PALINDROMES

Two Palindromes, both using the same five different words. There are two words used twice in each Palindrome. One arrangement implies that we do wrong before birth; the other that we are born before we do wrong.

W. T. S.

ANSWERS

79. Earth-bound.
80. "He is well paid that is well satisfied."
81.

P
S U P
S P E E D
S T A R T E D
S P A T T E R E D
P U E R T O R I C A N
P E T E R S D A Y
D E R I D E D
D E C A D
D A Y
N

82. The milch kine burnt as an offering unto Beth-shemesh [1 Sam. 6: 7-14].

Answers acknowledged: Alice L. Moss, Ishpeming, Mich., 68, 69, 70, 71, 72; Nillor, Middletown Springs, Vt., 68, 69, 70, 71, 72, 73; L. B. S., Dover, N. H., 68, 70, 72; Miss E. L. Crowell, Boston, Mass., 68, 70, 71, 72; Maria B. H. Hazen, Middletown, Ct., 68, 69, 70, 72; Abbie A. Tidd, Westboro, Mass., 68, 70, 71, 73; Martha, Chelsea, Mass., 68, 70, 72; Mrs. P. H. D., Springfield, Mass., 68, 69, 70, 71, 73; I. W. Brownell, Macksbury, Io., 75, 77; Clara, Dover, N. H., 77, 78; N. J. D., Somerville, Mass., 76, 77, 78.

One solution of 77 gives "Loss, \$44.00" as the result; another, "Loss, \$14.50."

Life and Work of the Churches

Pointers

The influence of the modern watchwords, Fellowship, Co-operation and Concentration, appears in the article headed Suggestive Experiments.

Our correspondent's report of the Colorado Association chronicles interesting experiments and bears testimony to the value of catechetical instruction and the genuineness of child piety.

We are seldom able to print full reports of local conferences or associations. But when one comes like that of the Litchfield Northwest (page 574), spiced to taste and bristling with instruction as well, it is as hard for us to suppress it as it will be for our readers to skip it.

We learn from other sources what Professor Nash omitted from his report of the Northern California Association—that his paper on The Churches' Adjustment to Changed Conditions of Religious Thought was one of the two notable features of that meeting, the other being one by Rev. C. E. Chase on a kindred topic. Both these papers, we understand, are to be published in full by *The Pacific*. Our hearty congratulations to this contemporary on having reached a paying basis. It has fairly won a large place in the hearts of its constituency.

Suggestive Experiments

The pastor at Wollaston, Mass., Rev. E. A. Chase, is devoting all his preaching services in October to his young people, hoping so to bring them into touch with the life of Jesus that it may vitally influence their own life and growth. His morning subjects for the first three Sundays are: In the School of Jesus, In the Home of Jesus, Looking at Life from Jesus' Point of View. The evening subjects, which aim to illustrate The Play Life of the Young, or, the Moral Uses of Sports, are these: Moral Courage, Fair Play, Purity as a Means to Strength; while Oct. 28 will be devoted to services for and by the Y. M. C. A. The peculiarly friendly and winning letter which he sends to the boys and girls individually is certainly calculated to draw them to the services.

Rev. A. W. Hitchcock, junior pastor of Belleville Church, Newburyport, secured a large attendance on Rally Sunday by sending cards of invitation to all the families in his parish describing the attractive services planned. The keynote of his message was, "The church needs you, but you need the church infinitely more."

The church at Mt. Carmel, Ct., Rev. Howard Mudie, pastor, considered at a September prayer meeting the topic, How to Make Christian Fellowship More Effectual. As a result of the conference invitations to a united communion service were sent to the churches in North Haven and Whitneyville, their two nearest neighbors. This was held Oct. 12, when a helpful hour was spent together round our common Master's table. All three pastors took part and the deacons from the visiting churches.

The ministers of the two Kansas cities have formed a plan for the co-operation of pastors and churches during the last months of the closing century and, if needed, to extend through the first months of the new. Its object is to promote fellowship among the churches and to push a vigorous evangelistic campaign. A committee of three pastors, of which Rev. Albert Bushnell is chairman, with three laymen from each church have full charge of the work. The plan is to unite all the strength of the dozen local churches with one church, pressing the work there till definite results are secured, then passing to the next, where special preparation shall have

been made for the work. This effort is the outgrowth of the individual preparation that the churches have been making to begin the next century with renewed energy along all lines of Christian activity. Churches and pastors have entered into the work with an earnest purpose to accomplish worthy results.

The church in Grand Junction, Col., has been through very trying times during several years, and when Rev. D. S. Bayley went there last June he was heartily discouraged. He realized that it would be an advantage to have a weekly printed bulletin, which should serve as a reminder of the appointments of the week, as a permanent means of communication between the pastor and the people, and which should give the church a new feeling of dignity. But it was out of the question to pay for having it printed each week. The pastor, therefore, quietly raised about \$25 and bought a 5 x 8 Excelsior press. The printing office is at the pastor's house; and every Friday a member of the church, who is a printer, goes there and sets and prints the bulletin for the coming Sunday. Thus the church is able, at a trifling cost, to have its bulletin each week, also programs for special occasions and the various printed forms used in church business; and two members with limited financial means are enabled to help the church through their service as printers. Probably few churches are too poor to raise \$25 for such a press, and the possession of one is certainly a great advantage.

The Fall Equipment at Union Church, Boston

After worshipping in the chapel for several weeks, on account of important changes in the main audience-room, services were resumed there last Sunday, when a costly new organ was dedicated with exercises of praise and thanksgiving. It is placed in the rear of the pulpit and the removal of the old instrument, which was behind the congregation, restores to view a fine Gothic window. The organ was built by the George S. Hutchings Co. and has thirty registers—eight in the great, five in the choir, twelve in the swell and five in the pedal. It is built on the tubular pneumatic system throughout and has every modern device of the organ builder's art. It is so divided that the great and choir are on one side and the swell upon the other, connected by the pedal. The wind pressure is furnished by a Sturtevant blower run by an electric motor. Dr. C. D. Underhill is the accomplished organist.

Union Church is fortunate in its location, on one side touching that part of the Back Bay district which centers about the Public Library and on the other the best residential portion of the South End. It is estimated that no less than 4,000 students take up their abode each winter in this region. Their presence in large numbers at the preaching and other services is the best possible evidence that they find the friendly atmosphere suited to their needs. At the Endeavor meetings and at social gatherings the number of young men often equals that of young women, an usual spectacle in New England. The permanent constituency, though neither large nor wealthy, furnishes a solid foundation of intelligence and Christian character among people of only moderate means. It has required large sacrifice on their part to secure funds for the new organ. They have met the chief expense themselves, with some aid from a few outside friends, but without resorting to fairs and similar methods for raising money.

The pastor, Dr. Samuel Lane Loomis, has for his assistant this winter Miss Frances J. Dyer. One of the Andover students, George A. Swertfager, comes each Saturday and Sun-

day to render service in various ways, particularly in calls upon young men. The efficient Sunday school superintendent is Lucius P. Lane, son of the late Hon. Jonathan A. Lane, whose devotion to Union Church will be held in lasting remembrance. Miss Katherine S. Willard has been for many years the faithful church visitor and superintends a weekly prayer meeting at the Lenox Street Chapel. Mrs. Charles M. Lamson, though living in Auburndale since the death of her revered husband, has consented to come in each Sunday to teach a Bible class of young ladies, which started off Oct. 21 with eighteen pupils. A similar class for young men is taught by Miss Dyer, who also lectures every other Monday evening in the chapel on Current Events. Besides these special helpers the pastor is supported by a corps of loyal members who believe, with him, that the kingdom of Christ is best advanced by sermons devoid of sensationalism, by patient, persistent work along plain lines of duty and by an absolute dependence upon the Holy Spirit for power in service.

Over eighty members have been added since January and others will join at the next communion. There are tokens of a deeper spiritual life in the prayer meetings and evidences of increased missionary zeal as the century draws to a close. Union is a "down-town" church only in the sense that the tide of wealth has turned away from the current of its former life, but it bravely stands in the old place determined to do its share in solving the problem of "how to reach the masses."

Dr. Lyman Abbott will occupy the pulpit Jan. 20. J.

Among the Springfield Churches

Always a center of activity, Springfield now has an unusually attractive array of events, especially in church life. In a general way, she is congratulating herself on her more than 60,000 inhabitants, having gained more than forty per cent. during the last decade. Business has become so congested in the post office department that the building is now being enlarged.

Of course the great topic of interest in church circles is the coming of the A. M. A. Three pastors have been abroad and interest is general in their return. Dr. Moxom spent most of his time in England, and upon his return gave an interesting account of his impressions received while there. Dr. Goodspeed has returned from his extended tour, and has already begun a series of Sunday evening addresses on the scenes of Bible days. The women's missionary organizations of First Church have engaged his services, also, to deliver a course of five lectures, based upon his travels, for the benefit of their treasures, and doubtless will reap a large sum. Dr. E. H. Hadlock of Olivet is also to deliver lectures this year upon the Endeavor convention, the Passion Play and other subjects, based upon his vacation tour. Rev. A. E. Cross has presented to Park Church a printed list of questions regarding the polity of the church and asked for a large number of replies, endeavoring in this way to feel the pulse of his congregation.

Rev. D. Butler Pratt at Faith Church is the latest accession to the corps of pastors. His winning manner and simple and effective presentation of gospel themes have already won the confidence of his people to an unusual degree. He has placed a high ideal before them, and evidently will leave no stone unturned to make his church a power in the growing section of the city. In a neighboring section, Rev. D. L. Kebbe has recently observed the fifth anniversary of the beginning of his pastorate over Emmanuel, and has been warmly congratulated by his brother pastors.

Interest in evangelistic work is already manifest. Two of the Baptist churches have held a series of special services and Evangelist S. M. Sayford, a favorite speaker with young men, is just closing a two weeks' series of meetings at the association rooms under the auspices of the young people's societies of the city.

Rev. Edward Day, who has accepted a call to Bernardston, has been a valued member of South Church, this city, and fortunately will still spend half his time in Springfield while serving as pastor in the Franklin County town. There will be local interest in his new book, *Social Life of the Hebrews*, now in press. Dr. Moxom is also to contribute a volume in the *Messages of the Bible* series, his theme being *The Messages of the Psalmists*.

M. A. D.

From the City of Spindles

Ill health has made necessary another break in the ranks of faithful workers. Rev. C. L. Merriam, pastor of Highland Church since 1891, resigns, asking his people to release him Nov. 30. He has not been strong for some time and the strain of raising the heavy debt which had so long prevented the church's development made imperative a release from work. The grateful people gladly gave him a three months' vacation, hoping that he could then carry forward their bright anticipations. But the strain had passed deeper than mere bodily fatigue, and the pastor soon found that nerves could not regain their health even by a three months' rest. In this contingency the church in Pelham, N. H., a suburb of Lowell, has earnestly invited Mr. Merriam to supply its vacant pulpit for a year, hoping that the comparative freedom of life amid farm surroundings will restore his wonted vigor and hearty cheerfulness of disposition. The acceptance of this call will necessarily depend upon his condition of health a month hence. Meantime he is being importuned to prepare a lecture based on his experiences upon the Erie canal boats, and his eager desire to call attention to these neglected workmen prompts him to respond. He will be greatly missed in Lowell, where his enthusiasm and evangelistic fervor have made him a much needed factor in church life, while his unusual success in organizing and maintaining interest among the boys has secured the future of his church. His predecessor, Rev. S. W. Adriance, was also obliged to give up work by failure of health, but these two faithful workers have so lifted the burdens of the church, the one by building, the other by paying for the edifice, that its future is bright indeed.

High Street Church, under the lead of its scholarly pastor, Rev. C. W. Huntington, has entered heartily upon the systematic study of Bible literature as outlined by President Harper of Chicago. Two classes have been formed, one within the Sunday school and one outside, and the combined membership is seventy-five. The difficulty of procuring an evening possible to all the students suggested the plan of making the Sunday evening service serve this purpose, and after consultation it has been accepted, thus increasing the interest and possibilities of the classes. The old Testament is the present theme of study and each member of the classes agrees to spend at least fifteen minutes a day in Bible study.

G. H. J.

Fitchburg and Its Environs

The churches in this region have not lacked activity, even during vacation days. A new pastor entered on his duties at Townsend, Aug. 1; the young people at North Leominster sent fruit and flowers to Boston missions; and the church at Lunenburg has renovated and refrescoed its meeting house, rededicating it Oct. 4. In the belfry of the church at Ayer hangs an 800-lb. bell that once called together the slaves on a Southern plantation. Captured in New Orleans and sent North it

was placed in the Trinitarian Church at Fitchburg, with the agreement that it should not ring till slavery was abolished. Its first note echoed among the New England hills when the news of the Emancipation Proclamation reached Fitchburg. At a recent well-attended midweek prayer meeting at the Calvinistic Church, Fitchburg, the president of the Endeavor Society discovered by actual count that a majority of those present were Endeavorers, while fully half of these were boys or young men.

A beautiful tablet of Tennessee marble, matching as nearly as possible the stone of the building, is about to be placed on the front wall of the Calvinistic Church, inscribed with the names of church and pastor and the hours of service. The tablet is a gift from the Priscillas, a club of young ladies organized for benevolent work and general helpfulness.

The fall meeting of Middlesex Union Association at Ayer was signalized by an interesting discussion of Abandoned Farms as a Retreat for Tired, Retired and Superannuated Ministers. A paper by Rev. W. O. Conrad created a marked readiness to participate in the discussion. It was found that about half the ministers present were brought up on farms. While all agreed that farm life meant hard work, yet the impression was somewhat general that it might furnish a helpful suggestion, not only for the summer vacation but for more serious dependence.

The local telephone company in Fitchburg, having put telephones into the homes of the pastors on a four months' free trial, seems likely to reap its reward by the retention of nearly every instrument, so useful have they proved to the ministers in their work.

WATCHMAN.

Both Sides the Brooklyn Bridge

Christ Church "Builds Greater"

Mount Hope is the name given to that section of upper New York lying west of Third Avenue at about 175th Street and as the name would imply, its elevation is considerably greater than is that of most of the surrounding country. Here has grown up a little community which preserves in great measure the features of a separate village. Most of the people live in detached houses. On the top of the hill, in the midst of the village of Mount Hope, is Christ Church, of which Mr. Brown is pastor. It was mentioned in our issue of April 26 as an enterprise which must soon "build greater" to meet the needs of its growing Bible school. During the summer months this work of securing more space was carried forward and is now about complete. The method of enlarging was unusual. One side of the building was detached from the structure and moved out bodily until it was fourteen feet from where it started. The space was then filled in with a new structure which connected the separated parts of the original building and the work was so cleverly done that the architectural features of the church were in no way impaired. When it was reopened every one was surprised to find that so great an increase of accommodation had been gained, and especially that the additional space did so much to enhance the churchly appearance of the interior. In July an adjoining piece of property was purchased by the church and partly on this the new addition stands. The extra accommodation was gained none too soon, for the Sunday school is considerably larger now than it was last spring.

Preparing for the Quarter-Centennial

The twenty-fifth anniversary of the organization of the Tompkins Avenue Church is to be celebrated in the week beginning Nov. 18. The anniversary address will be made by Dr. Meredith. Dr. Lyman and Mr. St. Clair McKelway will also speak. In addition to the regular quartet, a large chorus is being drilled and some musicians from outside the church have also been engaged. The standing com-

mittee of the Tompkins Avenue Church has just sent a letter to the members of the church worshipping at the Park Avenue Branch, in response to the request which they sent some months ago asking that Mr. Richard Meredith be retained as the pastor of the branch church. In its reply just sent, the committee takes the position that Mr. Meredith was the assistant minister of the Tompkins Avenue Church, that he had not been engaged to work wholly in the branch church, and that therefore he could not properly be called the pastor of the Park Avenue Branch. The letter went on to state that the committee fully appreciated the work that had been done by Mr. Meredith, but that it had seemed for the best interests of the church to make a change. Mr. W. A. George, formerly of Windsor, N. Y., has recently been appointed assistant minister at the Tompkins Avenue Church.

Sale of the New England Edifice

The offer made some time ago for the property of the New England Church by the Emanuel German Evangelical Lutheran Church has been accepted by the trustees of the former congregation. The price offered for the New England property by the Lutheran people is \$43,500, and when this amount is paid it will be just enough to pay off the mortgages on the properties of the two churches, the New England and the Lee Avenue, the former having a mortgage of \$30,000 and the latter one of \$13,500. If the money were used in this way and the congregations of the two churches should unite, as they expect to do, it would leave the Lee Avenue Church with a good property and a good congregation, with no incumbrances in the way of debts and with every opportunity to do good work in its neighborhood. Rev. S. H. Cox, pastor of the Lee Avenue, expresses himself as being of the opinion that it would be best for him to resign and for a new man to be called who had not been identified with either of the old congregations. Many of the members of both congregations favor retaining Mr. Cox at the Lee Avenue. The union of the two congregations will not be consummated until the sale of the New England property has been accomplished and the Lutherans have taken possession of it.

Representative Gatherings

The leading feature of the last meeting of the Clerical Union was a brilliant address by Dr. W. J. Long, whose positions, however, aroused lively discussion.

The first fall meeting of the Congregational Club was of peculiar interest, arising from its subject, *The Influence of Women's Clubs on Domestic, Social, Intellectual and Church Life*, and from the fact that all the speakers were eminent women, most of them connected with clubs. The addresses of Mrs. Kate Upson Clark and Mrs. H. A. Stimson met with especial favor.

Dr. Stimson entertained the Brotherhood Oct. 16, when Rev. F. E. Ramsdell read an essay of high literary merit on Cotton Mather.

C. N. A.

The Churches of Northern California Meet

Their forty-fourth annual session, held Oct. 2-5, was unusually interesting and will be historic. Cloverdale, one of our best rural churches, entertained generously its 150 guests, and Rev. H. K. Banham was most happy as executive host. The sessions were conducted promptly by the moderators, Rev. Messrs. R. H. Sink of Stockton, a son of the Cloverdale church, and L. D. Rathbone of Santa Rosa, both alumni of Pacific Theological Seminary. The program was well arranged to emphasize principal interests without excluding any.

The spiritual element, always chief at such meetings, though assigned ample time of its own, was all-pervasive. The papers on Christian nurture led to a tender season of conference and prayer, full of sympathy for the

young and dependence upon God concerning them. A rich paper on the deepening of spiritual life was read by Rev. J. H. Goodell of Petaluma. The closing session became a prayer and experience meeting, crowning all with the fellowship of the Father and the brethren.

The meetings showed our churches to be alert to the profound and extensive movements of the modern day. The annual sermon, by Rev. C. R. Brown of Oakland, was a stirring plea for comprehensiveness in our holdings of truth, on the subject *The Larger Faith*, from the text, "All things are yours." An evening session was devoted to the churches' relation to men. Necessary adjustments to changed conditions of thought and life were presented. The Capen plan of federated benevolences was ably reported by Rev. F. B. Perkins and again commended for use. The narrative of the churches described a generally prosperous situation, with the young people useful and zealous and the pastors devoted and inventive. Home missionary work filled another evening session, easily holding the foremost place in attention. Foreign missions made another glowing focus. Mrs. Jewett, the retiring president, reported ten years of the Woman's Board of the Pacific. The American Board's agent, Rev. Walter Frear, enforced the present conditions, and three missionaries vividly portrayed the pagan world. The audience was thrilled and awed while Dr. Peck of the China missions depicted the siege of the Peking legations and read Ambassador Conger's appreciative letter to the missionaries and their native converts.

Two matters, pre-eminent in our affairs, distinguished this annual meeting. For the first time our paper, *The Pacific*, was able to announce self-support. The long, patient struggle has not been in vain. The usual appeal to cancel a deficit was gratefully missed. The chief credit and happiness belong to the promoters of the paper and its present capable editor and manager, Rev. W. W. Ferrier. It was, however, properly hinted that this is but the laborious beginning of brighter things.

The epochal occurrence of this anniversary was the unanimous and enthusiastic vote of the California Home Missionary Society, after three years of preparation, to assume self-support in April, 1901. After the evening session of inspiring home missionary addresses a morning hour was taken for final action on this critical issue. The difficulties were squarely faced, the burden was taken up with resolute heart, the present beloved superintendent for the national society, Rev. J. K. Harrison, elected superintendent of the California society for the coming year, the executive committee charged with the framing of suitable resolutions of gratitude and farewell to the parent society, the Doxology sung, and prayer led by Dr. George Moor. There is no manner of doubt that the churches will prove themselves good and faithful servants in this deliberate and high-hearted enterprise.

Building thus upon the sacrificial past, the association also honored and revered its living veterans. Father Huntington was heard twice. Dr. Warren was welcomed to his forty-fourth annual attendance. Drs. Pond and Rowell administered the communion. Dr. Moor was prayer leader in junctures of interest and the final benediction. And these, with others, led the counsels toward the larger time.

C. S. N.

A German Conference

Representatives of all the German churches in Illinois met in conference with the church at Fall Creek, Oct. 11-14. Rev. William Fritzemeier preached the opening sermon on *The Power of the Gospel*. Rev. John Block, Professor Paeth and Supt. M. E. Eversz preached at the Friday evening and Sunday services. Rev. G. B. Bauman was moderator. The Sunday School, *The Necessity of Biblical In-*

struction and How Can Church Members Help to Advance the Cause of Christ were topics of great interest. It was a gathering full of inspiration for all.

G. B. B.

Colorado Churches in Session

They held their thirty-second annual meeting Oct. 9-12, with the church in Boulder. The town of about 8,000 inhabitants is twenty-five miles northwest of Denver and is the seat of the State University, which has about eighty instructors and 430 students. In summer the Texas-Colorado Chautauqua attracts perhaps 2,000 persons. This is the oldest Congregational church in the state still existing, having been organized July 17, 1864. The pastor, Rev. H. H. Walker, is a recent graduate and fellow of Andover. The meeting was largely attended and in point of ability shown and interest awakened was pronounced by old-timers perhaps the best yet. The area of Colorado is so great—it is 700 miles by rail from our Julesburg church in its northeastern corner to the Cortez church in the southwestern—that many cannot afford the \$25 or \$30 which it costs to attend. But there were present this year men who had come over 350 miles. The session was made a day longer than heretofore in view of the growth of the work in the state.

The initial service was a novelty in the way of a reception at the church parlors in recognition of pastors who had come into the state during the year. Professor Brackett of the State University made the address of welcome, to which Dr. J. B. Gregg of Colorado Springs, as senior pastor of the state, responded. Then came short speeches from all the new comers. It was good thus to get a sense of the quality of the new men and they naturally enjoyed the cordial welcome.

Rev. C. W. Longren of Longmont was moderator. An interesting program had been arranged under the general subject of *The Church of the Twentieth Century*, with sub-topics for each day. That for Wednesday was *The World Field—Home and Foreign Missions*. The experiment of fusing the missionary meetings of the women and those of the men met with general satisfaction. The discussion of home missionary work developed interestingly the importance of small rural churches as sources of spiritual power, through sending up young people of sterling character to the colleges and furnishing young men for the ministry. A recent graduate of Chicago Seminary noted that ninety per cent. of the men in that seminary last year came from country homes.

Mrs. G. B. Packard told of the origin of woman's missionary work in America in 1807 in a little town in northern Vermont, when a few women met behind locked doors because their husbands considered such meetings unwomanly and objectionable. Miss Chittenden gave addresses exceptionally admirable on conditions in China.

The treasurer of the W. H. M. U. reported contributions amounting to \$1,453, and the treasurer of the W. B. M. I. reported \$2,975. In addition about \$2,500 in money and pledges were given Miss Corinna Shattuck, a member of First Church, Colorado Springs, for her work in Oorfa.

The general topic for Thursday was *Local Work*. Reports from the churches showed prosperity and were full of thankfulness and good cheer. Eight new churches had been organized during the year, making sixty-nine in all. Addresses on Sunday school work, *Christian Endeavor*, catechetical instruction and the midweek service abounded in suggestion and inspiration. Dr. Gregg, who during a pastorate of eighteen years has held catechetical classes year after year, reported that out of twenty-one who remain in his congregation from his class in 1885, nineteen have come into the church; and from a smaller class in 1890, ten out of twelve. Of fifty persons still resident who between 1882 and 1898

united with the church in childhood, all but two have kept up their Christian life.

Friday was devoted to the consideration of the church in its relation to society and social reforms. Stirring addresses were made by Rev. R. L. Melendy of Newcastle, a coal mining camp, and Rev. G. W. Ray of the great gold camp of Cripple Creek. The former, who was trained in Michigan and Chicago Universities and was connected for some time with Chicago Commons, awakened much interest in his plan for institutional work in his field. Over \$500 were subscribed to forward it, and a committee was appointed to secure further funds. The mining camp problem has been a perplexing one in Colorado, owing to the shifting and abnormal character of the campers. Mr. Melendy's idea is to establish a sociological experiment station to try new methods of work in such fields, and the movement will be watched with deep interest. He reminds one of the minister described in *Black Rock*, and seems exceptionally adapted in character, training, spiritual fervor and devotion to the carrying on of such work.

J. B. G.

Nebraskan Congregationalists Gather

The Nebraska State Association held its meeting at Hastings, Oct. 15-18. Rev. R. T. Cross of York was moderator. The devotional and practical elements were prominent in the meeting, as in previous years. Conditions of work in a home missionary state tend to keep the workers down to the fundamentals of gospel life and speech. Most of the churches have progressed, though a partial failure of crops in some parts of the state has made the work difficult. There is special reason for encouragement concerning the denominational college and five academies. All are in improved financial condition and have an increasing attendance. Doane College hopes to complete a \$150,000 endowment this year.

Mr. L. D. Wishard was warmly welcomed in his presentation of the forward movement. First Church of Lincoln has already gotten into line. Prof. Graham Taylor spoke twice on *New Openings Through Closing Ways*. No man among us has a more distinct message and it is one which grows in depth and power from year to year. Professor Taylor followed this address with two in Lincoln and one before the Omaha Congregational Club.

Six new churches have been organized in the state the past year, the largest with forty-three charter members. Their total membership is about 14,500. A vigorous movement is planned with reference to the missionary contributions of the churches. The benevolence committee will be made permanent and will push its work with the motto, "An offering from every member of every church for each of the seven societies." Frequent reference was made to the sudden death of Rev. A. J. Rogers of Harvard, one of the most devoted and beloved ministers of the state.

A symposium on *The Pastor* occupied the last afternoon and addresses by Dr. M. A. Bullock on *The True Missionary Motive* and Dr. C. S. Sargent on *The Call of God to Young Men* gave an inspiring tone to the closing evening session.

Nebraska Congregationalism is facing many difficulties courageously and hopefully.

H. C. H.

Our Denominational Schools in Nebraska

Our one college and five academies are all starting off well on the new year. Doane College has a Freshman Class of forty-two, much the largest in its history. In the opening week Doane College and Academy registered 133, the other four academies 253, a total of 386. Of course, this number will be increased. About twenty-five teachers are employed. It costs about \$31,000 to run these

schools one year, \$18,000 for Doane College and Academy and \$3,345 each for the other four academies. Many churches run at greater cost accomplish less. About \$80,000 are still to be raised for the Doane endowment in the last three months of the century.

If Eastern readers hear of big crops in Nebraska let them remember that it means eastern and northern Nebraska. The south-western part has suffered from another loss of crops. Yet Franklin Academy goes bravely on, though a number of churches in that region are vacant. The loss of a dormitory building by fire was a severe blow. R. T. C.

A Century and a Half of Church Life

The church in Monterey, Rev. John Dooly, pastor, celebrated the 150th anniversary of its existence Oct. 10, 11. The first day of the anniversary was given to a historical sermon by the pastor, letters from former pastors and reminiscences; and the second day to addresses by Rev. E. W. Pond of Sheffield and Rev. W. W. Curtis of West Stockbridge on the Problems of the Country Church. The exercises of the last day were brought to a close with a sermon by Dr. W. V. W. Davis of Pittsfield, following which the sacrament of the Lord's Supper was administered.

The Monterey church lies in the hilltown belt of Western Massachusetts, and reaches back into the earliest records of Berkshire. It was organized when the town in which it now is situated was called Tyringham, and the history of the township in which it was organized, Sept. 28, 1750, dates back to 1735, when a road was cut through from Westfield to Sheffield. The town remained a Propriety until May 18, 1763, when it was incorporated as Tyringham; and when in April, 1847, the southern part of the town was set off with the name of Monterey, in honor of a mighty victory under General Taylor, the other divided half, lying in the lower region by the river, retained the ancient name and is still so called. Really, however, the Monterey section of the town is the older.

Monterey is in the highest altitudes of Berkshire, ten miles straight up from Great Barrington. The church was organized with eight members and Rev. Adonijah Bidwell as its first pastor. For about seventy years it was ministered to by only three pastors, Rev. Messrs. Bidwell, Joseph Avery, and J. W. Dow; but since Mr. Dow's resignation in 1833 it has a long record of short pastorates. It is easily accounted for because the town is decadent and cannot support its church without assistance. The population of the town is about 500; a delightful mountain hamlet tempts rest-seekers and it is more than possible that the summer guests may resuscitate the old church. Certainly the present pastor and his efficient wife are doing their utmost and with evident success to build up the parish. Mr. Dooly came from the Burnham Industrial Farm to Monterey, and before that was connected with city missions in New York city, so that he brings to the work in this outlying town ripe experience and earnest zeal.

R. D. M.

Congregationalism in Montana

The seventeenth annual meeting of this association was held at Billings, last month. Congregational churches in this state are neither numerous nor wealthy. Progress, however, is being made. The report of the home missionary and Sunday school superintendent, Rev. W. S. Bell, showed that three new churches had been organized during the year, thus bringing the number from four to sixteen during the ten years of his superintendency, and twenty-two mission schools are now on the list. It is also worthy of note that the funds to care for these new churches have been secured, not through an additional

appropriation from the Home Missionary Society, but through the reduction of grants to the home missionary churches.

Several papers of literary merit were read during the sessions, and an address on The Authoritative Conscience provoked a lively discussion; but most of the time was occupied in considering the practical problems by which the churches are confronted, "expansion" apparently being the keynote.

The catholic spirit of the gathering was shown by its hearty indorsement of the Interdenominational State Sunday School Association and its denominational loyalty by the appointment of a standing committee on systematic beneficence, whose aim it will be to secure the largest possible gifts for all the benevolent societies. A resolution was also passed favoring a combined annual meeting for the home societies. The association will meet at Big Timber in 1901. W. S. B.

Fellowship in Walla Walla

For the past eight years or more the First Church of this city has taken a practical interest in the Christian development of the entire county. Results soon appeared in the gathering of many Sunday schools, from which five Congregational churches have grown, all under pastoral care, with stated preaching services by the two pastors who have this oversight. Two of these churches have had buildings for several years and another, that at Eureka, is now building.

The mother church, the oldest in the state, two years ago called to its pulpit Rev. Austin Rice of Danvers, Mass., for a year, with a view to continuance of the relation if it proved mutually satisfactory. The second year came and went without thought of change, and the relation proved so profitable and agreeable on both sides that Oct. 9 an ecclesiastical council assembled to examine and install the young pastor.

Preliminary, however, to the usual exercises a fellowship meeting was held to which were invited these five daughter churches of the county, together with a group of three just across the line in eastern Oregon and the churches in Spokane, Colfax, Pullman, Seattle and Tacoma. Addresses were made at this meeting by Rev. Messrs. H. P. James, H. C. Mason and J. T. Percival.

The candidate's full and clear statement of Christian experience and doctrinal belief was eminently satisfactory, and in the evening he was installed. The sermon was preached by Dr. G. R. Wallace and Rev. Samuel Greene offered the installing prayer. S. G.

Clubs

The Old Colony Club met in Massasoit Hall, Brockton, Oct. 15, and enjoyed an address by Dr. F. E. Clark on The Present Crisis in China.

At its first meeting of the season the Newton Club listened to an interesting stereopticon address on Egypt by Dr. George E. Hall of Dover, N. H.

At the October meeting of the Essex Club in Salem the address of the evening was by Dr. Wallace Nutting on The Place of Feeling

in Religion. The speaker had little sympathy with the modern idea of suppressing all evidence of feeling and contended that intellectual people need true emotional preaching, though mere surface demonstration avails little.

Record of the Week

Calls

BUSHEE, WM. A., Northwood Center, N. H., to Dunbarton.
CLAFIN, ARTHUR H., Allegheny, Pa., does not accept call to Sault Ste. Marie, Mich.
DIFFENBACHER, BENJ. F., to remain another year at Irvington, Neb.
FRENCH, CHAS. L., Whitewater, Wis., to Pringhar, Io. Accepts.
FULGHAM, F. O., Creal Springs, Ill., to Johnston City, Frankfort and Goreville. Accepts, but will continue to reside at Creal City, from whence he can reach all three appointments.
GEORGE, W. A., Presb., Windsor, N. Y., to be assistant pastor at Tompkins Ave., Brooklyn, N. Y.
HARTWELL, MINOT S., Pownal, Me., to First Ch., Deer Isle.
HJERPE, ERIC G., Swedish Ch., New Britain, Ct., to Duluth, Minn.
IRRLAND, WM. F., South Ave. Ch., Syracuse, N. Y., to Emerald Grove and Shopiere, Wis.; also to W. Groton, N. Y. Accepts the latter, to begin Dec. 1.
IVES, HENRY S., Francess town, N. H., to Alstead. Accepts.
JONES, GEO., Elburn, Ill., not called to Williston, N. D., but to a church in Wisconsin.
LEPPART, DAVID, Olmstead, Ill., to care also for Beechwood and Ullin. Accepts.
MCCOMAS, HENRY C., Baltimore, Md., to Trinity Ch., N. Attleboro, Mass. Accepts.
OSBORNE, NABOTH, Yale Sem., to Candor, N. Y. Accepts, and is at work.
PALMER, ALICE R., Wayzata, Minn., to Hammond, Ind. Accepts.
SMITH, FRANK G., Plymouth Ch., Peoria, Ill., accepts call to First Ch., Dubuque, Io.
SKIDER, ASA B., Red Bluff, Cal., to New Whatecom, Wb. Accepts.
STONE, IRA D., Plainfield, Ill., to Batavia. Accepts.
TALMAGE, CHAS. H., Cambridge, Mass., accepts call to Barre and is at work.
TRUMAN, DANIEL, to remain another year at Onkama, Mich.
TURNER, BENJ. R., Waynoka, Okl., not called to Independence, Kan.
WASHBURN, GEO. Y., Everett, Mass., to Becket.
WILSON, D. E. (M. E.), to Pelican Rapids, Minn. Accepts, and is at work.
WRIGHT, GEO. F., to remain another year at New Portland and N. New Portland, Me.

Ordinations and Installations

BURKETT, W. M., o. and i. Ferndale, Cal.
DILLARD, HENRY, o. Beaufort, N. C., Sept. Sermon, Rev. F. G. Hagland; other parts, Rev. Messrs. A. W. Curtis, G. H. Haines, M. L. Baldwin.
FISKE, G. WALTER, i. South Hadley Falls, Mass. Sermon, Rev. E. N. Hardy; other parts, Rev. Messrs. Wm. C. Prentiss, Geo. W. Winch, Richard L. Swain, A. B. Patten, Prof. R. Merriam.
FISKE, SAMUEL ASA, o. Avon, Ct., Oct. 10. Sermon, Prof. A. B. Merriam; other parts, Rev. Messrs. R. H. Potter, E. F. Talmadge, J. A. Goodrich, J. A. Hawley, Geo. L. Clark.
HAWKES, ALBERT S., o. Edgewood Ch., Cranston, R. I., Oct. 17. Sermon, Prof. E. K. Mitchell; other parts, Rev. Messrs. W. S. Hawkes, father of the candidate, L. S. Woodworth, F. J. Goodwin, F. B. Pullan, H. A. Youtz, W. T. Holmes and Dr. J. G. Vose.
HOGAN, HARDING R., o. Steuben, Wis., Oct. 2. Sermon, Dr. H. W. Carter; other parts, Rev. Messrs. G. C. Haun, J. D. Whitelaw, J. A. Stemen, M. J. Cameron, W. J. C. Bond.
LYMAN, JOSEPH B., o. Barton Landing, Vt., Oct. 16. Sermon, Rev. J. K. Fuller; other parts, Rev. Messrs. A. S. Bole, A. F. MacGregor, C. O. Gill, C. H. Merrill, R. L. Sheaff and S. L. Vincent.
MERRILL, GEO. F., Chicago Sem., o. Marshall, Minn., Oct. 3. Sermon, Rev. J. E. McConnell; other parts, Rev. Messrs. S. G. Updike, R. S. Cross, H. O. Judd, Geo. M. Morrison, F. W. Yarow, E. W. Shurtleff, Dr. Geo. R. Merrill, father of the candidate.

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STIMSON, CYRUS F., 4 Stratford, Ct. Sermon, Dr. P. S. Moxom; other parts, Prof. R. M. Stimson, Rev. Messrs. H. C. Woodruff, E. K. Holden, Arthur Shirley, John De Fen, E. G. Fullerton and J. S. Ives.

Resignations

BUSHNELL, CAMPBELL W., Kalama, Wn.
DICKENS, ALBERT W., Middlebury, Vt., after seven years' pastorate, and will enter the legal profession.
FITCH, ALBERT E., Rensselaer, N. Y.
HASKELL, HORACE B., Millinocket, Me.
HAWLEY, CALVIN F., Garden, Mich.
HOLWAY, JOHN W., Howard City and Coral, Mich.
MERRIAM, CHAS. L., Highland Ch., Lowell, Mass., to take effect Nov. 30. He has received a call to Pelham, N. H.
PORTER, ELBERT S., Central Sq. Ch., Bridgewater, Mass.
SLOCUMBE, SAM'L, Green St. Ch., San Francisco, Cal.
STONE, IRA D., Plainfield, Ill., after a pastorate of nearly seven years.
WATRY, FRANCIS, Weaverville, Cal., to take effect Dec. 1.
WELLS, HERMAN J., Vinal Haven, Me., after a four years' pastorate, and will study in New York.
WHEAT, FRANK I., Park Ch., San Francisco, Cal.

Dismissals

GANE, WM. H., Peterboro, N. H., Oct. 17.
HARDY, VITELLUS M., Randolph Center, Vt., Sept. 19.

Churches Organized

BERRA, KY., 8 Oct. 11 members.
COLLBRAN, COL., 20 Sept. 15 members. Rev. T. H. Brookes is pastor. \$750 have been pledged for a house of worship.
LYNDON, ILL. (out-station), 7 Oct. 34 members. Rev. S. J. Malone in charge.

Personals

ANDERSON, CHAS., after resigning at Bloomfield, Neb., removed to Lincoln, wishing to give his children the benefit of the technical schools. During September he supplied the church at Waverley.
BRAY, WM. L., Sheldon, Io., and wife will spend the winter with their daughter, Mrs. Harris Graham, in Beirut, Syria, the Sheldon church having voted a six or eight months' leave of absence.
BRISTOL, FRANK L., observed Oct. 21 the 25th anniversary of his ordination. About half this time has been spent at Uxbridge, Mass., his present charge, where he has received 113 into the church.
BYINGTON, STEVEN T., has closed his six months' acting pastorate at Sherburne, Vt.
DINGWELL, JAS. D., the recently installed pastor at Amesbury, Mass., was tendered a reception in the chapel, Oct. 18, at which some 300 people were present.
FREEMAN, JOSEPH A., was the recipient of generous presents from his church and congregation at Woodbury, Ct., at a roll-call and reception held at the parsonage on the 25th anniversary of his marriage.
HASTINGS, ALLEN, has been granted five months' addition to his vacation by the church at Ontario, Cal., in the hope that the added rest will benefit his throat trouble and make his resignation, recently proffered, unnecessary.
NEWTON, J. EDWARD, and wife, Eliot, Me., have returned from their wedding journey in Europe.
NICHOLS, CHAS. L., who has held several pastorates in Maine, the last at Phippsburg, where he has been since 1893, has removed his family to Clinton, N. Y.
RANSLOW, EUGENE J., was recently given a handsome sum of money by his church at Highgate, Vt.
REED, ARTHUR T., of Oberlin, O., who greatly endeared himself to a number of Nebraska churches last year, is again at work in the state. He has held successful meetings at Newman's Grove, where a Congregational church has just been organized and is now at Stanton. He will later hold services at Fairmont.
RICHERT, CORNELIUS, pastor of the German church at Germantown, Neb., will care also for the newly organized English church in that place.
SMITH, EDWIN R., last Sunday reviewed his five years' pastorate of the church at Farmington, Me., which has made great advances under his leadership.
TENNEY, H. MELVILLE, has returned to San José, Cal., after a five months' stay at Nome, Alaska.
TINGLE, GEO. W., has closed his work at Gilbert, Io., and removed to 924 Seventh St., Des Moines.

American Board Personals

CALDER, MATILDA S., Hartford, Ct., appointed to the Central Turkey mission, is a graduate of Mt. Holyoke. She sailed Sept. 29, and will be connected with the girls' school.
PARTIDGE, ERNEST C., and wife, Shoreham, Vt., were given a farewell reception in connection with the meeting of Addison Association, Sept. 24. They sailed Oct. 3 for Sivas, Turkey.
SHEFFIELD, MRS. D. Z., wife of President Sheffield of North China College, sailed for China Oct. 19.
TORREY, ELIZABETH, returning to Japan, sailed Oct. 8.
WHITE, SCHUYLER S., and wife, returning to Japan, sailed Oct. 8.

Stated Supplies

DELL, F. E., Portland, Ore., at Astoria.
NORTON, EDWARD, pastor emeritus of Bethany Ch., Quincy, Mass., at Washington St. Ch., Quincy Point.

Licentiate

WILD, LAURA H., secretary of Y. W. C. A., Toledo, O., licensed by Toledo Association Oct. 9.
WILSON, STANLEY, licensed by Northwestern Association, Washington, Sept. 19. He is acting pastor at Snohomish.

Church Happenings

ASCUTNEYVILLE, VT.—A Home and Foreign Mission Society has just been formed by the women. This church had not done anything for missions for a long time.
BOOTHBAY HARBOR, ME.—The Ladies' Aid Society is recarpeting and otherwise improving the edifice at a cost of about \$350.
BROCKTON, MASS., Lincoln (colored) laid the corner stone, Oct. 16, of a new house of worship, for which \$2,500 have been raised. There were addresses by Rev. Messrs. A. W. Archibald and Alan Hudson, and an original poem by the wife of the pastor, Rev. S. D. Turner.
BUFFALO, N. Y., Niagara Square, formerly known as People's Ch., after repairs and renovation costing \$1,700, was reopened for worship, Oct. 7, with sermon by Sec. Ethan Curtis. In the evening was held the first of the people's services, with a sermon by the pastor, Rev. T. A. Moffat, on Christ and the Labor Problem. Tuesday was musical night; Wednesday denominational rally, when the four other churches brought their congregations, with addresses on phases of Congregationalism by Dr. Fitch, Rev. Messrs. Franklin, Grein and Rogers. Thursday was women's night; Friday young people's.
CENTERVILLE, CT.—A parish visiting council of six ladies was organized by the pastor, and every home in the parish is now being visited, strangers and non-churchgoers being invited to all services.
COLLBRAN, COL.—Already \$750 have been pledged for a house of worship for this new church of 15 members.
CORNING, N. Y., celebrated its 10th anniversary Oct. 17. Dr. Edward Taylor of Binghamton made the address.
DANBY, N. Y.—For five years this country church has been saving up money for repairs. For several weeks past the church has been closed while these repairs were in progress. The pastor, Rev. B. Frank Tobey, since Aug. 1 has held meetings in a grove conveniently situated and seated.

Large crowds have gathered, often including as many as 40 or 50 carriages, besides those coming in other ways. Oct. 14 was the closing service.
DORCHESTER, MASS., Central.—The Men's League has voted to assume the expense of the church calendar for the coming year.

ELLIOT, ME., has recently received a gift of about \$2,000 from the will of Mrs. Wm. Hill. Rev. J. E. Newton has just returned from his wedding trip to England, and resumes work after more than three months' absence.

ELLINGTON, CT., observed Oct. 7 as Old Folks' Day. The church was beautifully decorated with autumn flowers and foliage. A sermon, especially to the aged, was given by the pastor, Rev. D. E. Jones. Prayers were by Rev. L. H. Barber, a member aged 85, and Rev. E. P. Hammond, the evangelist, a native of the town. Music was by an orchestra and reunion choir, consisting of the present members and a large number.

Continued on page 581.

Scrofula

This root of many evils—

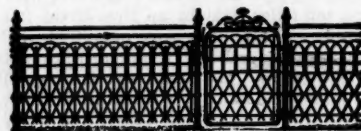
Glandular tumors, abscesses, pimples and other cutaneous eruptions, sore ears, inflamed eyelids, rickets, dyspepsia, catarrh, readiness to catch cold and inability to get rid of it easily, paleness, nervousness and other ailments, including the consumptive tendency—

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Hood's Sarsaparilla was given the daughter of Silas Vernoo, Wawarsing, N. Y., who had broken out with scrofula sores all over her face and head. The first bottle helped her and when she had taken six the sores were all healed and her face was smooth. He writes that she has never shown any sign of the scrofula returning.

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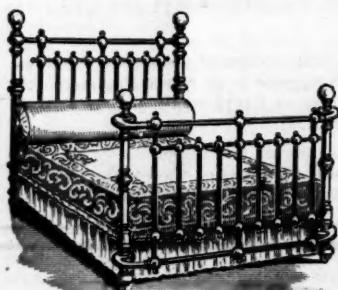


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Life and Work of the Churches

(Continued from page 580.)

Record of the Week

ber of elderly people who formerly sang in the choir, and the old hymns were given with delightful fervor. Aged people received flowers from the Y. P. S. C. E.

ELMIRA, N. Y., *St. Luke's*.—The women had the eating booth at the county fair held in their city, and cleared \$200 toward their church debt.

ENFIELD, CT.—The Enfield Auxiliary of the Hartford Branch of the W. B. M. celebrated its 25th anniversary here. Miss Laura B. Smith of the Natal mission gave an address. The auxiliary has given \$2,218.

GLEN ELLYN, ILL.—The Junior C. E. has been awarded the state banner for the best all around work for the year.

GRAND RAPIDS, MICH., *Plymouth* observed its eighth anniversary of organization Oct. 14. It is out of debt, with the loan of the Building Society paid or pledged.

HAVERHILL, MASS., *Union*, at its recent annual meeting, voted to invite the Junior Order of American Mechanics and the Daughters of America to worship with it Nov. 25. Rev. A. F. Newton, the pastor, is preaching a series of sermons entitled Mountain Views in Autumn, which describe events connected with Sinai, Horeb, Ebal, Tabor, Ephraim, Carmel, Gilboa.

HAYDEN, COLO.—Recently a profitable Bible convention was held in this church, eighty miles from the railroad, to which all the neighboring churches and Sunday schools were invited. Four pastors, with Supts. Anderson and Bush, conducted the exercises.

HENNIKER, N. H.—The Sunday school has sent a car of apples to the Lend-a-Hand Society for distribution among the needy children of Boston.

LOOMIS, NEB., dedicated, Sept. 16, a new house of worship free of debt.

LOS ANGELES, CAL., *First* raised \$500 in about 20 minutes Sept. 30 to meet special expenses, the pastor leading off with a subscription of \$50.

MAKANDA, ILL.—State Missionary Van Auker conducted helpful tent meetings for three weeks, assisted by Rev. P. O. Fulgham. This young church has raised in cash and pledges over \$1,200 to apply on a building.

MANSFIELD, CT., *Second*, is completing an extensive plan of improvement, including a new lecture-room, pipe organ, furnace and other conveniences.

MONMOUTH, ME.—The last charter member, Mrs. Mary Gilman, died at the home of her son in Litchfield, aged 82.

NEWPORT, N. H.—Rev. James Alexander is just organizing a Young Men's Club, having rented one of the largest stores in the business section.

NEWTON, MASS., *Elliot* made an offering, Oct. 14, of \$2,908 to the American Board. For its next midweek meeting it announces a symposium on The Denominational Religious Newspaper: Its Values in Church and Home Life.

NEW YORK, N. Y., *Manhattan*.—Dr. H. A. Stimson recently received a pledge of \$10,000 from outside sources for its church building, conditioned on raising a specified amount.

NORTH HAMPTON, N. H., has lost a generous supporter by the death of Mr. John French, the son of Rev. Jonathan French, who ministered to this church during the first half of the present century.

PAWTUCKET, R. I.—The recent gift of \$10,000 from a member, Mr. Lyman B. Goff, has opened the way for some strong steps in a forward movement which Rev. F. J. Goodwin has been urging. The sum is to be safely invested as a permanent fund, the income to be paid to the church and society for their use. Should the principal suffer loss, the income is to be used to make it good. A card of announcements of striking evening sermon topics covering the last three months of the year has been issued.

READING, MASS.—A Bible Club has been formed of over 50 members to take up the course on Old Testament Sages prepared by the Institute of Sacred Literature. The public meeting is held in connection with the church prayer meeting. A teachers' meeting is held at the close of the Bible Club meeting to consider the best methods of teaching.

REED CITY, MICH., has repaired and better equipped its house of worship, at a cost of \$500, and it was reopened with a festival of rejoicing Oct. 7.

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Use Horsford's Acid Phosphate.

DR. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

ROCHESTER, VT., has just received an impetus through a change in the date of its annual meeting from April to October. This has been augmented by a dinner at noon for church and community, and by an annual roll-call following the business meeting, at which, out of a membership of 102, there were 69 verbal or written consecrations to Christ for more fruitful service.

S. AMHERST, MASS.—The ladies wholly and acceptably conducted the church services on a recent Sunday in the absence of the pastor. The sermon read was by Dr. Lyman Abbott on Christian Liberty.

SHERBURNE, N. Y.—The Women's Missionary Society raised \$180 at its recent thank-offering meeting for home missions.

SPENCER, MASS.—At a roll-call service during rally week, the 254 members who responded to their names repeated, standing, a form of reconsecration abridged from the church covenant.

WHITING, IOWA, has secured a parsonage for \$2,150, the C. C. B. S. aiding with a loan.

WOODFORDS, ME.—The bonded debt of the parish has been reduced by the payment of \$2,000 the past six months, and the society hopes to pay the \$1,000 remaining before the year closes.

WORTHING, S. D., has dedicated an \$1,800 meeting house free of debt, Supt. W. H. Thrall preaching the dedicatory sermon. The choir of the Canton church aided in the music.

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Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 19

Mrs. Judson Smith, presiding, read 2 Cor. 4 and spoke of the honor and blessing of being taken into fellowship with God in the redemption of the world. As "workers with him," we may not always measure success by the results which we have hoped for and have failed to attain.

Some of our missionaries have escaped unharmed from great peril, while others have suffered torture and death, but who shall say that the work has been a failure in either case? Ps. 124 was also read as fitting the occasion of great deliverance.

Mrs. Capen and Mrs. Daniels gave interesting reports of the St. Louis meeting. Mrs. Thompson read Mr. Conger's appreciative letter addressed to the missionaries after the siege of Peking. Miss Child reported missionaries in Japan named in the calendar. Miss Lamson read an interesting letter from Miss Channell, soon to sail for Guam. Her preparation for the work before her has been promoted by settlement work in Springfield, in which she has been very successful.

Details of the program for the approaching annual meeting of the Woman's Board offer a rich feast. Special attention is called to the young ladies' session Wednesday afternoon when Mrs. C. M. Lamson will give a paper upon Relative Values, Mrs. F. E. Clark will tell of the work of young people in other lands, and Miss Beulah Logan will speak of work in Ruk. On Wednesday evening there will be a public meeting, when Mrs. Montgomery of the Baptist Board, who will be remembered by all who heard her at the Ecumenical Conference, will make an address. Rev. Mr. Roberts of Kalgan will tell of his escape from that city and his perilous journey through Siberia. It is also expected that Miss Andrews of Tung-cho and other missionaries from north China will be present. At other sessions, in addition to the presentation of various departments of the work by officers of the board, addresses are expected from missionaries from Africa, Turkey, Spain, India, Ceylon and Japan.

The Heathens' Ideas of Beauty

Neither the Anglo-Saxon race nor believers in Christianity monopolize the highest conceptions of art or beauty. To those who are confident of Anglo-Saxon superiority it must come as a kind of shock to learn that Hindu minds have invented and Hindu hands created a more exquisitely beautiful structure than was ever conceived in a Christian nation. This, however, is true, as many Christian travelers in India have borne witness. One of them, Dr. G. F. Pentecost, in the *Sunday Magazine*, thus describes the Taj Mahal:

It is hopeless to tell you of the surpassing beauty of it—by far the most witching and beautiful thing I ever saw. I can't even conceive anything more beautiful. It would be beautiful if you should see it in heaven. I could well imagine one believing it, if it were told him, that it had come down out of the new Jerusalem from heaven to earth, just to give one an idea of what the mansions in the city of God are like. It is a poem unspoken, but breathing itself out in the air; it is unuttered music; it is an oratorio in marble and precious stones, every note of which is written in great base-stone, cornice projections and brackets, thrilling away in delicate carvings of flower and fruit and dying on the immaterial ear in the lacelike tracery cut in magnificent marble monoliths, through which glintings of sunlight pass and dance as if in an ecstasy of delight. It is indeed a miracle in marble, harmonizing with everything in earth, air and sky. The very trees and flowers about it in the distant gardens seem a part of it, or at least to have been placed about it as if

to caress it with their sympathy. The flowing river appears rather to have stolen its course at its base, as if to worship there, than to have been there before. The wide extending plain across the Jumna, sweeping away for miles, dotted here and there with ancient ruins, or sentinelled with small clumps of mango trees or the grim loneliness of the majestic palm, seems only a *plaza* from which nature looks over toward the Taj.

In the Church

This Paper and Other Denominations

The modern movement toward Christian unity has changed the aim and scope of modern religious journalism. While not failing to treat adequately the expanding life of its own single branch, the present day Christian weekly must regard the entire field. It must supply a review of and comment upon the progress of whatever denomination makes a positive contribution to the activities of Christendom.

Since the issue of our Christian World Number for October many men and papers have viewed it from every point. That initial number, which could only forecast the future and not limit it in range, received strong words of commendation for what it outlined. Subscriptions now coming in show that it appealed to the Church at large.

These two In Briefs from two distinguished men indicate the character of much that has been said by other denominations than those here quoted:

"Let me congratulate you upon its fine appearance and interesting contents. It will add greatly to the acceptability of your paper."—Presbyterian.

"The number pleased me. . . . It does not seem that I ever opened a finer or richer or more stimulating issue than this. Its purpose is generous and expanding."—Episcopalian.

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WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

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THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Nov. 4-10. Are You Doing Your Best? Matt. 25: 14-30.

Certainly not. If you were, where then would be the zest in life, the spur to further endeavor, the joy in achievement? In certain lines of action you are perhaps accomplishing all that can be expected, but there must be other departments of activity where you are falling short. Otherwise you are pretty nearly a perfect man. Moreover, when one has done his best it ceases to be his best. Next time he must better it. His very success creates a new standard of "the best." After Daniel Webster had finished an impassioned speech at Marshfield, a blunt old farmer came up to him and said, "You ain't done your best yet, Daniel." And no matter how well a man does the law of human development demands that he shall press on to higher thinking, to nobler feeling, to worthier action.

How shall we know what our best is? There are two unfailing marks. First, it must represent the outgo of one's whole nature. The reason there is so much poor work in the world is that the doer of it is half-hearted, with his mind far away, his heart set on some other interest. President Tucker says that the secret of success is to be lavish of one's personality. And when a man puts the swing and momentum of his whole self, puts his ambition and the iron in his will behind his task, he is sure to have something to show for his toil which will approximate if it does not reach the milestone in his career that registers his best attainment up to that moment.

The other essential is that our work shall be touched with the spirit of self-sacrifice. It is what we do for others that in the long run not only gives us the greatest satisfaction, but is the true expression of the best stuff that is in us. It cost David's men something to fetch him the coveted draught of water from the well of Bethlehem, but the fact that they made the perilous journey, not for their own sakes, but to slake the thirst of their royal master, made the act noble. Now that a competent court has picked out thirty men deserving to rank as the first great Americans, perhaps we shall in due time have from expert historical students of American life a list of thirty, or even of a dozen, greatest deeds wrought by Americans. If such were prepared, it would be found that most of these noble deeds represented sacrifice for home, for country, for the building up of the state, for the welfare of Christ's Church.

We must not cherish too low ideals of our possible best. Credit is given in the Scripture to the woman who did what she could, but I have a high respect also for the woman, cumbered with many household cares and confronted by many duties outside her home, who declared not long ago that she had done what she thought she couldn't. There is doubtless many a service awaiting our hand, our brain, our heart, from which we shrink back because we put too low an estimate on our capacities. We shall never do our best until we are willing sometimes to attempt that which seems to transcend our strength.

How practical this question is, not alone for the whole range of our life, but particularly in its bearing on our Christian service. Look at what you have done and are already doing in the church, in the Endeavor Society, in the Sunday school, or in the broad field of the kingdom of God. Are you satisfied with it? Is it anywhere near your best? If not, why not?

The Church Prayer Meeting

Topic, Oct. 28-Nov. 3. Making the Best of One Another. Mark 12: 41-44; Luke 19: 1-10; Rom. 12: 9, 10.

What this means. How it is mutually helpful. Christ's example.

[For prayer meeting editorial see page 559.]

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 29, 10 A. M. Reports from the meeting of the American Board at St. Louis.

CONVENTION OF THE OPEN AND INSTITUTIONAL CHURCH LEAGUE, Chicago, Oct. 30, 31.

CUMBERLAND CONFERENCE, St. Lawrence Ch., Portland, Me., postponed to Oct. 31.

WORCESTER SOUTH CONFERENCE, E. Douglas, Mass., not Easthampton, Nov. 1.

HAMPDEN CONFERENCE, Holyoke, Mass., postponed till Nov. 7, 8.

W. H. M. A., Boston, Oct. 31
W. B. M., Boston, Nov. 7, 8

STATE S. S. ASSOCIATIONS
New Hampshire, Nov. 14, 15
Connecticut, Bridgeport, Nov. 15-16

STATE ASSOCIATIONS AND CONFERENCES
Rhode Island, Riverside, Oct. 30
Connecticut, Meriden, Nov. 20, 21

STATE C. E. MEETINGS
Maryland, Baltimore, Nov. 13-15
Pennsylvania, Philadelphia, Nov. 20-22
Indiana, Lafayette, Nov. 29-Dec. 2
New Mexico, Santa Fe, Dec. 29-31
Vermont, Burlington, Dec. 31-Jan. 2

Marriages

The charge for marriage notices is twenty-five cents.

BATCHELLER-CHAPIN-In Beloit, Wis., Oct. 17, by Prof. William Porter, Birney C. Batcheller of Philadelphia and Annie L. Chapin, daughter of the late President Chapin of Beloit.

CHERINGTON-WILLIAMS-In Oakland, Cal., Sept. 26, by Rev. F. B. Cherington, father of the groom, Rev. Reed B. Cherington and Maria T. Williams.

TAYLOR-BOURNE-In Bourne, Mass., Oct. 17, by Rev. Frank W. Merrick of West Roxbury, Rev. Mark B. Taylor of Park Church, Brooklyn, N. Y., and Helen L. Bourne of Brooklyn.

Deaths

The charge for notices of death is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ARTHUR T. CUTLER

Arthur Topliff Cutler, son of Rev. Calvin and Martha E. Cutler and grandson of Rev. David Sanford, died of typhoid fever, Oct. 10, at Anuradale, where he was born Oct. 27, 1880. A fine scholar, he was just entering on his senior year at Harvard. His sunny face brought help to those that knew him but slightly, while his unfailing cheerfulness, his modesty and his worth made him a valued friend. In the home he was marked by unselfish thoughtfulness for others. In the Christian Endeavor Society his testimony showed growth in experience and knowledge of truth. The large attendance at the funeral bore witness to the keen sense of the loss that has been suffered by the church of which he was a member, and his father is the pastor emeritus. The burial was at Medway, Mass. A. W. K.

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